

a study handbook

LIVING
IN THE
'SIXTIES

NATIONAL ADULT SCHOOL UNION

Rowntree's

Black Magic

Dairy Box

After Eight

Tokens

Kit Kat

Coffee Crisp

Aero

Smarties

Polo

Fruit Gums

Fruit Pastilles

Jellies

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The Adult School Movement

The National Adult School Union comprises some 350 or more Schools, spread over the country and organized locally in County Unions and Sub-Unions or Federations. The Movement which is the Union's life has behind it more than 160 years of history as a purely voluntary institution serving the cause of religion and education in the adult field. It began in a concern to teach reading and writing to an illiterate adult population in the belief that to do this was a religious obligation. From those early days to the present moment members of the Adult School Movement have believed in an integral bond between religion and education. Reading and writing were known to be gateways into a world of significance and beauty from which no human being should be excluded. Later, the Movement proceeded to teach people how to read with understanding the book it had earlier used as its textbook. It was very early in the field in the task of making the Bible intelligible and in bringing scholarship to bear upon the fascinating and illuminating book we know the Bible to be. To promote further understanding of the Bible is still an important part of the work of the Adult School Movement. It was recognized, however, many years ago, that there are other realms of beauty, delight and knowledge which are the birthright of men and women but of which many have for various reasons been deprived. The Adult School Study Handbook, now in the 54th year of its history, has tried to open some of these additional doors. It has introduced such subjects as religion in its wider aspect, literature, the arts, geography and history, some of the sciences, and questions relating to the art of government, both local and national, and it has consistently encouraged the study of other countries and other peoples. The Study Handbook is published annually and contains studies designed to cover a year's work on the basis of a weekly meeting. In presenting the material for study an

attempt is made to meet people at varying levels of experience and attainment, and an important part of the life of a good School is the atmosphere of friendliness and understanding which makes the diffident person at home and free to express his thoughts.

The Movement has a National Council which is the final authority on matters of policy and which elects Committees to initiate new work and to promote its aim and purpose. In addition to the one which compiles the Study Handbook, the Education and Extension Committee (see below) stimulates the desire for and interest in these and other aspects of our work. It devises means of mediating education and of practising social service. It is concerned with the variety of religious and educational needs in the Schools and is therefore much occupied with problems of good leadership. It is also interested in fostering desires for practical experience in music, drama, painting and handicrafts.

Until recently, and since women are in the majority in membership of our Schools, a Women's Committee dealt specially with women's needs and interests, and a further committee dealt similarly with the concerns of young people. In 1958, however, both these groups of concerns, together with those of the former Education and Social Service Committee, were united into one new "Education and Extension" Committee.

An International Committee arranges each year for visits abroad of the kind that enables contact to be made with ordinary people in other countries. It encourages contacts with foreigners resident here, and it tries in various ways to promote such careful and objective study of other countries as will make for sound judgment on international affairs.

Not all Schools pursue all these aims. This note on Adult Schools embodies the desires of the large majority of their members, and in the furtherance of these aims the help of friends into whose hands this book may fall will be warmly welcomed.

LIVING IN THE 'SIXTIES

A BOOK OF CURRENT
KNOWLEDGE and INTERESTS

1964

This is the 54th Handbook published for
the use of Adult Schools, Study Groups
and Discussion Groups.

"Adult Schools are groups which seek
on the basis of friendship to learn
together and to enrich life through
study, appreciation, social service, and
obedience to a religious ideal." (*Minute
of Education Committee, 1948*)

Published by the

NATIONAL ADULT SCHOOL UNION

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Suggested Readings and suggested **Hymns** for each study in this book are printed, for those Schools which desire them, *at the back of the book*, on pages 222-224. The references to hymns are to the **FELLOWSHIP HYMN BOOK** (revised edition). For particulars of prices, etc., see at back.

The Theme of this Book

Ours is an age of immense and rich possibilities. Those who are being born into it seem singularly fortunate. More is done for the young to-day than at any known period in our history. But all of us are beneficiaries, in one way or another. The achievements of science have brought knowledge, wealth, comfort and leisure to all—at any rate within industrialized societies. To-day in this country there is no longer dire poverty as such among us, for we live in a welfare state and wage packets are on the whole adequate. Moreover, there are facilities for pursuing almost any interest we fancy. Freedom of intellect and belief have been seized and extended. The old rigid morality, too, seems in our time to have been considerably relaxed, at any rate in certain sectors of society. The nineteen-sixties, therefore, would appear to be good times in which to be alive.

Nevertheless we have not yet mastered all our problems. Between things promised and things attained there are still some notable gaps, whether we think of youth service or of education or of world peace or of deep inward needs. There are disquiet and uncertainties with which we have to live as best we can. This is an age of noise, and of increasing lawlessness and violence. Nor can we be sure that our welfare world will be stable and remain secure. Besides, two world wars have left their trail, including an aftermath of lost standards and ideals. Pure wells of thought and conduct have been poisoned, perhaps for generations. Will man destroy himself altogether, in some third world conflict?

Whither shall we turn for comfort and invigoration? There are the innocent delights and wisdom which the arts eternally provide—music, skills of hand and eye, the great drama of the ages, poets old and new, and the lives of men and women now memorable among us. We turn again to them in this Handbook.

The theme of the new Coventry Cathedral is the triumph of Christ. Is that triumph a thing of the past, or is there a sense in which it could be said to apply to the world of the 'sixties? Or is the idea purely hypothetical and futuristic?

It took a world war to establish equality. Evacuation of cities and towns, danger of invasion, bombing raids—all helped to transform school meals from a charity to a public service. "Feeding centres" became "school canteens" and later "kitchen dining-rooms" (what's in a name?). By 1944 the educational advantages of school meals were so evident that the Education Act of 1944 imposed on local education authorities the *duty* of providing "milk, meals, and other refreshments" for pupils in attendance at maintained schools. Once it was possible to build after the war, kitchen dining-rooms were given high priority, and the school meals service developed, and is still developing, rapidly. Whereas in 1940 only 3·7 per cent. of children attending school had meals at school, in 1961 the figure was 54·1 per cent.

(ii) *Present conditions*

Conditions still vary greatly from L.E.A. to L.E.A. and from school to school, but, at their best, school dining-rooms are very good, kitchens are superbly equipped, and meals are excellent. The meal has become a valuable part of social training. In 1962 one county secondary school in West Bridgford was offering continental menus (Kari de Mouton à l'Indienne, Manzo in Umido alla Trieste, Choux Bruxelles au beurre, Apfelstrudel with vanilla cream). It is only fair, however, to point out that there are still many schools without dining rooms or kitchens, where meals have to be eaten in classrooms, though these conditions are rapidly disappearing.

The value of milk in schools was recognized long before the value of school meals. In 1940 over two million children were already having it (the figure rose to six million in 1961). Since 1946, every child has been entitled to one-third of a pint of milk free on each school day. "Other meals and refreshments" served in school may include teas for school societies, refreshments after matches, mid-morning snacks for nursery schools, and coffee and biscuits for the sixth form.

For discussion:

Which is the right place for dinner—school or home?

The Youth Employment Service

(i) *Development*

Before 1948 the Ministry of Labour was responsible for

placing young men and women in employment. The only guidance in the choice of a career was given by teachers, who added careers guidance to their other work. Since then local education authorities have been able to include in their recognized expenditure a Youth Employment Service, with full-time trained officers and secretarial staff, to advise pupils in their last years at school and in their first years at work up to the age of 18. There is a shortage of men and women of the quality that the Institute of Youth Employment Officers would like to recruit, since local authorities are drawing upon the same 15 per cent. or even 5 per cent. of ability so much in demand elsewhere, and usually better paid elsewhere. Until the opening of a course at Manchester College of Commerce in 1962 the only training course for officers was a one-year course at Lamorbey Park run by Kent Education Committee, providing only half of the annual demand for trained staff. The service increased by 50 per cent. from 1955 to 1962, mainly in order to deal with the increased secondary school population, but in the opinion of *Occupational Psychology* (April, 1963) Youth Employment Officers were still too few in number, and that opinion would be endorsed by many secondary school teachers and members of local education committees.

(b) Operation

Education authorities have wide discretionary powers and administer the Youth Employment Service in various ways. Relationships between the service and schools and industry also vary greatly from area to area. The scheme described below, however, is typical of an efficient youth employment service. Working under regulations laid down by the Central Youth Employment Executive, the local education authority's Youth Employment Committee decides expenditure, staffing, and the broad lines of policy, and authorizes sub-committees to administer the service locally so that there is the closest possible contact with the life of the local community. The members of these sub-committees are representative of trade unions, employers' federations, the chamber of commerce, clergy, teachers' organizations, and other interested bodies. There is a bureau, usually housed in hired and improvised accommodation and open several evenings as well as during normal office hours, so that parents and young workers may be able to talk with the staff. During the last year of a pupil's

school career the officer gives a general talk upon the kind of considerations that should influence the choice of a career: mental, physical, and temperamental characteristics, and the prospects in particular industries, etc. Then the pupil completes a carefully planned questionnaire, which is really a self-analysis. The form teacher or head teacher also supplies a comprehensive confidential report on the pupil's attainments, character, and school record, and comments upon the pupil's own order of choices of a career. The school doctor examines all leavers and pays special attention to any physical weaknesses which might make certain careers inadvisable or impossible. Furnished with these three reports, the officer then begins a series of individual interviews with the pupil and, if possible, with the parents. His or her one concern is the welfare of the young man or woman being interviewed, not the needs of industry, and not necessarily the interests of the school or the parents. Wide experience and knowledge, exquisite tact, warm personality, and complete integrity are necessary to build up the ideal close and intimate personal relationship of adviser and client. As the interviews proceed, visits may be arranged to factories and offices, etc., and all the necessary information is supplied about working conditions, training schemes, and financial and other rewards. There is an excellent series of booklets available from the Central Youth Employment Executive, covering almost every conceivable career for all ranges of ability and ages of school leavers.

The paternal interest of the State, expressed by the youth employment officer, does not end with the issue of a National Insurance card to a young worker. Six months later he invites his former clients to call upon him and tell him how they are progressing in their work. Further advice may then be given, and, if necessary, help is given in finding more suitable work. Then, a year later, another invitation is given for an informal visit, so that every young worker is under friendly surveillance until the age of 17. Any unemployed young person wishing to register for employment must do so at a youth employment bureau until he is 18, when he is transferred to the Ministry of Labour Employment Exchange.

(iii) *Value*

The youth employment service is a valuable agent of the welfare state. For the first time, the interests of young workers receive articulate and vigorous expression. The recommen-

dations of its officers are having great influence upon the way in which a young person is received into industry and looked after when he is there. The service, however, is not without its critics, e.g. the National Institute of Industrial Psychology (see ref. above to *Occupational Psychology*), whose officers say that Y.E.O.s are "insufficiently informed about the children before interviewing them, given too little opportunity to advise them properly, and burdened with other work. Official reports about the service and its success in vocational guidance are optimistic and complacent. Many official assumptions about the service were discovered to be unfounded."

For discussion:

Consider the last paragraph in the light of local knowledge of the service.

Youth Service

The service of youth is the youngest of the educational services to youth, sponsored nationally and administered locally. More than other services, it has suffered from frequent economy campaigns, and it is still starved of money, equipment, officers, and facilities generally. The other two services in this study have shown continuous expansion, but, at a time when the nation is increasingly concerned about the age group 14-20, the service of youth has had decreasing State support. "In terms of real money, direct expenditure by the Ministry on the Youth Service has fallen by about a quarter over these years" (i.e. 1946-58)—Albemarle Report, para. 27. On the other hand, the expenditure of local education authorities "on recreation and social and physical training for adults, young people and school children appears to have increased substantially over the period: in terms of real money, by almost a half" (ibid). This increase, however, includes much that is not directly youth service, and it occurred when the L.E.A. obtained a percentage grant from the Ministry for recognized expenditure. Under the present system of a general grant, the Youth Service has to compete with other services for money, and a well-run service means either an increase in rates or a corresponding saving on other services.

(i) *Development*

Voluntary organizations working in the interests of youth have been in existence a long time, some for half a century or

more (e.g. Boys' Brigade and other uniformed organizations). They are many and varied. Some local education authorities had tried to co-ordinate their activities in the pre-war years, and the State had given grants for playing fields, etc. But the Youth Service began as late as 1939 when Circular 1486 of the Board of Education set up a National Youth Committee and asked local education authorities to set up youth committees of their own, working in full partnership with voluntary bodies. The Board regarded the Youth Service as a permanent part of education. The Education Act of 1944 converted the request to local authorities into a statutory duty. In spite of difficulties, the voluntary bodies and local education authorities have implemented the relevant sections of the Act as far as they can without more support from the Ministry of Education. It is not intended that all or even a majority of young people at any one time shall take part in the Youth Service (many valuable clubs, e.g. sports and political Y.P. clubs, are independent), though some local youth councils are very strongly supported. Worthing, for example, gained in February, 1963, that some 60 per cent. of its young people were members of youth organizations represented on the Worthing Youth Leaders Council (*Youth Service*, Vol. 3, No. 3). There are many young people who wish simply to be left alone, but there are many more who are bewildered by the abrupt change from a good school, with its many opportunities for intellectual, physical and social development, to a working life comparatively devoid of those amenities. The Albemarle Report, para. 138, sums up the great need for an expanded Youth Service:

"The question now should not be, ought there to be a Youth Service, but can this country any longer make do with one so plainly ill-equipped to meet the needs of the day. In this time of unprecedented plenty, the lives of many young people are likely to be poorer at 20 than one might have guessed on seeing them eagerly leave school at 15. Young people never have been more in a crowd—and never more alone; without a Youth Service many of them would not be more free but less free. A properly supported Youth Service can help many more individuals to find their own way better, personally and socially."

(ii) *Operation*

It is not possible here to do more than list some of the help the L.E.A. can give to organizations recognized as part

of the Youth Service: financial assistance with equipment and hire of premises, lending equipment and premises, organizing training courses, paying the salaries of Music Organizers and Teachers, Camp Wardens, Physical Training Organizers, Drama Organizers, etc. The columns of the local newspapers will be full of accounts of the activities of County Youth Orchestras, Youth Drama Festivals, Adventure Courses, Young Farmers' Clubs, etc.; and many more clubs and societies, whose meetings are too ordinary to be news, will be known to members of the group who can tell of the help given by the local education authority's skilled specialist services. When the development of Youth Service was planned in 1944, it was to have been clearly linked with the establishment of County Colleges, at which part-time attendance would have been compulsory for all young persons not receiving full-time education elsewhere. It is both interesting and frustrating to think how these colleges could have been helpful to the Youth Service, and how abandoning, or indefinitely postponing, both the colleges and the raising of the leaving age has placed greater responsibilities upon an impoverished Youth Service.

For discussion:

(i) Can the country afford the cost of a well-equipped Youth Service?

(ii) Are there dangers of totalitarianism in a State Youth Service? (Consider the opinion of an Israeli visitor: "I am sure that the youth service in Britain can be a model for youth work in all democratic countries." *Youth Service*, Vol. 3, No. 4.)

Books:

No satisfactory books are available on the School Meals Service.

Penn'orth of Chips. C. S. Segal. (Gollancz 739.) Gives a grim account of pre-1939.

The Health of the School Child. (H.M.S.O. 1947.) Gives a report from 1939-1945.

The State of our Schools. (National Union of Teachers. 5s.) Brings the story up to date.

Education, the official organ of the Association of Education Committees, published weekly at 7d. Gives up-to-date information upon developments of all services mentioned in this study.

A Study of the Education and Employment of Young People in Britain. M. P. Carter. (Pergamon Press. 1962. 50s.)

- The Youth Service in England and Wales.* (H.M.S.O. 1960. 6s.)
The Albemarle Report. An invaluable and moving document.
Youth Service. (Ministry of Education, Curzon Street, W.1, at 5s. per year post free for ten issues.)
The Finance of Education. The 1963 Campaign for Education. (Hamilton House, W.C.1. 2s. 6d.)

(ii) CHOICE AND CHALLENGE

NOTES BY GRACE YOUNG

Young people of to-day are more independent of their elders than at almost any other time. This study aims to look at some of the issues which affect them and at their reaction to the times in which they live. The young have been chosen not only because they are young but also because they are the only people who have lived the whole of their lives in the circumstances and atmosphere of the world since World War II. The study does not pretend to be a comprehensive survey of young people's activities but aims rather at putting forward points which may be discussed by schools in the light of their own knowledge and experience. This should help us better to understand people who live beside us (and our own reactions to them) and, more broadly, the outcome of certain patterns of living.

An independent generation

Young people are in possession of more money than ever before, in the form both of pocket money and of wages which usually enable a young worker to pay his board and have something left. They are not dependent upon their parents for treats and entertainment to anything like the extent of former generations. Commercial interests have been quick to take advantage of this new spending power and to provide what young people will buy. There is a huge demand for "pop" records, soft drinks, and coffee bars where young people can meet away from home. Much money is spent on going to dances, on attendance at jazz sessions and in public houses. Money is saved for such items as record-players and motor-bikes and for early marriage, all of which are in not too distant reach. Teenage clothing, books, magazines, and holidays, all are available. Some young people regard the spending of money

as a kind of entertainment rather than as the means by which a desired object is acquired.

What are the spending habits of young people in your area? Are you shocked when you hear of a student spending his university grant on a car or an engagement ring?

Health is so much better nowadays that young people are far less dependent upon parents for nursing in illness. The vigour of health demands an outlet. Do you think that this may account for some of the unruliness that adults complain of? Many young people are bigger and stronger than their parents. A good physique gives poise and confidence. Do you think that this contributes to the independent attitude of young people?

At school, children are encouraged to think for themselves. On the whole, young people have more intellectual training to-day than their parents had. Do you think that this has tended to cause a gulf between the generations or contributed towards the rejection of adult standards by young people?

A self-sufficient generation

Our society considers the well-being of the young to be of prime importance, and provision for their welfare is part of the normal situation. Do you consider that young people have an exaggerated sense of their own value?

Probably every generation of young people has kicked against the authority of its elders, but young people today appear rather to ignore it than kick against it and to work out their own patterns of behaviour among themselves. Adults in any case appear unable to solve their own difficulties; and the situations which adults have brought about, e.g. the cold war and nuclear armament, are quite horrifying and young people opt to get on with the business of living their own lives.

The present social pattern is of the boy-girl variety, which has its own strictly-adhered-to unwritten rules. Some young people express the wish that they could go walking or dancing, etc., in a general group and not be tied to one particular member of the opposite sex until they are older, but this does not seem to be allowable under present custom. Love and marriage (the desirability of which is accentuated by the "pop" singers and advertisers of the day) are achievable and satisfactory ideals to

be striven for and are of far more practical value than is political action.

Most young people have a high standard of integrity amongst themselves and are baffled by, and scathing about, the difference between the general tone of good conduct in school and the tensions and undercurrents in working life.

Many young people think deeply and earnestly about moral and social questions, but the possibility of changing society in general seems so remote that they lose the desire to try.

Do you ever feel that the younger generation is, as it were, an island of growth rather than a link in the chain of generations?

Do you think that adults have interpreted the needs of the young according to their own experience and, failing to appreciate the situation in which young people find themselves, have thrown them on to their own resources?

Do you think it is true and, if so, right that older people are expected to understand the young but that the young are not expected to understand their elders?

Some ideas and attitudes

A healthy, independent and vigorous generation finds itself in a closely organized society. A wide variety of interests and activities is available to it, but it usually involves the joining of some organization. Young people are looking for life and they desire to find their own way to it. When they say they do something "for the experience", they do not mean, as did past generations, that they desire to learn more about and become more proficient at, say, a job, but that they want to know what it feels like to do it. This may be the reason for the craze for speed (e.g. on motor-bikes), the desire actually to have an accident, early sexual experiment, and such activities as the taking of drugs and alcohol. Sensation is mistaken for experience.

Do you think that the long period spent in school makes some young people feel that they are being made to let life pass them by?

The Duke of Edinburgh believes that young people should be given fullest encouragement and opportunities to make the best use of their leisure by taking part in activities which are

both enjoyable and character-building. His Award was introduced in 1956 and by 1959 was available to all organizations for young people. Such organizations may sponsor candidates for the Award, whether or not the candidates are members of those organizations. The boys and girls (aged 14 to 19) must take three series of tests, with four sections in each series, and must reach the required standard in each section, graded according to age. The sections for boys relate to Rescue and Public Service, the Expedition, Pursuits, and Fitness; those for girls relate to Design for living, Interests, Adventure, Service. Awards are given on completion of each series, the final one being a gold medal. (Further information is available from the Secretary, Duke of Edinburgh's Award, 2 Old Queen Street, London S.W.1.)

Do you consider that the provision of such an award indicates that life has been made too unadventurous for the young?

Very many young people willingly take part in voluntary work for the general good. For example, there are flourishing groups in several universities which regularly go without meals in order to relieve famine. Or they take part in work camps; or express their views through marches.

It would be interesting and valuable to find out what young people in your locality are doing and thinking.

What do you consider to be the most important contribution of present-day young people to humanity?

Books:

Self-portrait of Youth. G. W. Jordan and E. M. Fisher. (Heinemann. 1955. 12s. 6d. From a library.) The findings of the members of a London Youth Club.

The Adolescent Views Himself. Ruth Strang. (McGraw-Hill. 54s.) A more lengthy book on the relationship of adolescents and adults from the adolescent's point of view.

The Autonomous Generation. A Broadcast by Dennis Chapman. (Printed in *The Listener*, January 17th, 1963.)

Section II

Sex and Society

NOTES BY KENNETH C. BARNES

What is the general pattern of sexual morals in the 'sixties? Is it the case that standards have considerably changed in society as a whole? What are the wisest attitudes for us to cultivate in these matters? The following notes, contributed from outside the Handbook Compilation Committee, are intended to assist Schools in their thought on this important subject.

(i) WHAT ARE THE FACTS?

A great deal of alarm and controversy resulted from two recent publications: Professor Carstairs' Reith Lectures, and the pamphlet "Towards a Quaker View of Sex" produced after several years of research by an unofficial group of Friends. Both were concerned to reveal and understand actual sexual behaviour, and both discussed without prejudice whether what is conventionally regarded as "immoral" behaviour is in fact destructive of the individual and society.

Emotional judgements

The extremely strong feelings aroused by these publications showed how difficult it is—often indeed impossible—to secure a dispassionate approach and make possible even an examination of the facts, let alone an objective judgement. People's judgements about sexuality most often arise from powerful emotions established unconsciously, and these make clear thought unattainable. Vehement condemnation of Professor Carstairs was expressed by people who had only heard a second-hand and brief account of what he had said. At a meeting where heated protest was made by many people present, one better-informed member thought of asking how many had actually listened to the Reith lectures or read them. Not a single one had done so. Several of those who rushed into

print about the Quaker pamphlet made it clear from their statements that they had not read more than a few paragraphs; or, if they had read it through, those few paragraphs had stood out clearly while the rest had been blurred by emotional reaction. This is not to justify the views in either of the publications but to emphasize how urgently necessary it is to discipline ourselves in objectivity, to know what our prejudices are, and to be able to set them aside in order to search for truth.

Fear can play a large part in most people's feelings about sexuality. Sexual impulses are very powerful in mankind and we rightly fear their possible destructive effect upon relationships and society. But fear of sex in oneself, and a moral education that establishes conformity by playing upon that fear, can produce a cold righteous rigidity and a lack of compassion towards others—an attitude that makes a constructive understanding of the social problem impossible. A question, therefore, that must be asked, and as far as possible answered by each person, is this: how far is it possible to put aside moral judgements, to stop thinking about what people *ought* to do, in order to see sexual experiences in their reality—in terms of their actual content?

The world picture

What are the facts we have to face? One seems undisputed: anthropologists have shown that, over the whole globe, there are very wide differences in the pattern of sexual behaviour and morality: social stability and even family stability are not dependent on one particular pattern. If we seek to justify what is usually regarded as the Christian pattern we must go beyond considerations of stability if we are to find reasons for its superiority. What are those reasons? Are they reasons that will appeal equally to the humanist and the Christian, or are they related particularly to a Christian evaluation of relationship?

The picture in the West

It is not easy to be definite as to what is happening in our own culture. The most detailed and extensive survey is recorded in the Kinsey reports on the conduct of the American male and female. This showed that the conventional code was disregarded, both before and after marriage, to a far greater

extent than anyone had previously admitted, and that homosexual contacts were suprisingly frequent. A similar survey in this country to-day would probably show the same broad pattern, though with differing proportions. It may be true to say, with Professor Carstairs, that "popular morality is now a waste land, littered with the debris of broken convictions".

Does this indicate a disintegration, a degeneration of relationships, or is it a move towards a new pattern? Again Professor Carstairs: "A new concept is emerging of sexual relationships as a source of pleasure, but also as a mutual encountering of personalities in which each explores the other and at the same time discovers new depths in himself or herself." Is this a statement of fact or is it a searching for hope in what might otherwise appal us?

Has the pattern changed?

It should be said that many have expressed doubts as to whether there is any fundamental difference between the conduct of our own generation and that of previous generations. It may be that we are more *aware* of something that has been, in fact, always characteristic of society. Young people talk more freely about their sexual adventures than did their predecessors, not only to their fellows but to their elders; there is less shame to inhibit them.

The kind of *evidence* usually cited is that concerning the incidence of venereal disease and illegitimate births among teenagers. (See *Teenage Morals*, published at 2s. 6d. by Councils and Education Press.) Such evidence suggests a great increase of premarital sexual intimacy between teenagers, but the figures have to be interpreted with caution and an awareness of other possible factors. Other evidence is sporadic, coming from occasional rough-and-ready investigations—among secondary school children, for instance. This kind of evidence appears fairly frequently, however, and may add up to something that should be taken seriously. Descriptions of promiscuous behaviour among students are frequently heard, and seem specially to concern medical students and nurses; but doctors of an older generation are apt to say that the situation was always the same. The impressions of students themselves vary very much according to the circles in which they move. One will say of Cambridge that the majority of students, including women, become sexually experienced;

another will say that this is not true: "Most of us are too busy and too shy." One young man at a modern university said that less than one per cent. of students were involved in sexual activities; a girl at the same university said that it was impossible to have a friendship with a man without being expected, within a few weeks, to go to bed with him, and that many of her friends carried contraceptives in their handbags. The truth probably lies somewhere between the extremes.

Two affirmations

What can one say with fair certainty? First, that in the course of the last two generations a large number of young people of good family background have had pre-marital intercourse with the person they subsequently married. In earlier generations this would not have happened because the girls would have been better "protected". Not only do more girls have this experience—with a faithful partner—but more have pre-marital transient experience with a few partners before settling down to one. Some of this experience is trivial, without depth, and some, though varied, involves a degree of personal commitment and genuine friendship.

Further, the pattern of sexual conduct has tended, over the past fifty years, to move into lower age-ranges. Girls mature earlier, marriage takes place earlier, and the sexual adventures of the undergraduates tend to move to the top forms of schools. It is, of course, not only the earlier physical maturity of the girl that has affected the situation but also the tremendous increase in commercial exploitation of her sexual interests, with its encouragement of early sex-consciousness.

The causes of change

It may be true to say that, if the situation to-day is new, it is almost wholly because of the changed position of girls and women in society and the impact on them of social and economic forces. The teenage girl, once protected in middle-class society by her mother until she could be safely launched into marriage, is now largely free to determine her life. Equality means that she has as much right to sexual pleasure as a man, and contraception allows her to dissociate this from maternity. Without guidance, and without a proper responsibility towards her on the part of parents and society, this can mean that she falls to the level of the traditional promiscuous

man. With guidance and responsibility, equality might mean a general raising of the quality of relationship. *Perhaps the future of society depends more on what we do about the education of girls than on any other single factor.*

There are yet other ways in which the emergence of woman is affecting the moral problem. Women, more than ever before, find themselves working alongside men, not only in the factory and the business world, but also in creative and social work that involves the deepest levels and resources of personality. It may happen that people who work together at this depth will develop an affection that is far from trivial or transient. But this may cut across other ties and commitments and thus complicate the moral problem. How is this to be faced? What kind of marriage can contain such a friendship?

The situation summarized

To summarize the issues: we are faced, if not with a fundamentally different sexual problem, at any rate with a society that is changing rapidly and in which the general relationship between men and women is considerably altered—with great possibilities for good as well as with dangers. Is the traditional approach to morality adequate for this new situation? Do we need new insights, more open minds?

When we look out over the whole scene of human activity, at the suffering and frustration and waste of energy that exists in the affluent society as well as among the underprivileged peoples, what do we see as the supreme need of humanity? Is it the acceptance of a pattern of conduct, a world-wide conformity, or is it an outpouring of generosity and creative energy from the heart of man that will *move* the world into a new era? What we work towards in the most intimate relationships of men and women must be consistent with what we seek for the world as a whole.

(ii) WHAT ARE WE TO DO?

Two different opinions

We cannot afford to be complacent. In general it can be said that sexual conduct is primitive and chaotic and that the

failure of relationship within marriage presents as tragic a picture as does ill-directed activity outside it. The traditional moral code has not been as effective as may have been supposed, except perhaps in preserving the premarital virginity of girls in a limited social class. Among those who are concerned about the present situation there are two general opinions. One group would say that only a vigorous crusade for adherence to the moral code will be effective, that what we need is firm principles and a sense of sexual integrity expressed in self-control and a repudiation of all sexual intimacy outside marriage. The other group would claim that the moral code has been ineffective precisely because it encourages an external and negative judgement; the code tends to the view that sexual relationships outside marriage are inherently bad and those within it good, whereas it is well known that relationships *can* be as unsatisfactory between married people as between unmarried.

The second group is prepared to risk the charge of being "permissive" in asking for a reappraisal of all sexual relationships, whatever the circumstances, in the light of their actual content, the actual nature of the relationship between the people concerned. Is the relationship truly tender, sensitive, perceptive? Does it involve commitment and responsibility? This approach involves the withholding of moral judgement until the intimate facts are known, and it implies that a crusade for the establishment of the moral code would distract attention from the need for an inner morality of relationship. It insists that we must *give* something to a human situation before we can be of any use in it—a generosity of human interest and compassion.

Whence came the moral code?

Christians and humanists are involved in both groups. Although the principle of strict traditional morality is firmly upheld by official Christianity, there is an increasing number of people, in every church, who are moving into the second group and doubt the value of the traditional approach. We should ask where the moral code came from, and whether it is really Christian in origin. Attitudes to sexuality in the Christian Church have a very unhappy history; little that was wholesome existed in Christian writing until this present century, and—in a sense—truth was forced upon us from secular findings. As a Roman Catholic writer has put it:

"Christian thought about sex has, for almost the whole of the Christian era, been hampered and even rendered impossible by historical circumstances that have nothing to do with the nature of Christian truth. It is time, now that we have been given a push by non-Christian psychologists, writers and poets (how often God has used forces outside the Church to prod Christians into awareness), for us to face the facts and tackle the difficulties."

What is Christianity?

The humanist can claim to be free to make his own judgements and decisions about sexual conduct without concern with what may be regarded as sacred or sacramental. The Christian must ask himself what will be in accordance with the Christian revelation of truth and value in relationships. Here the existence of the two points of view, outlined above, becomes challenging, and it is important to discuss whether they present only an apparent dilemma or are indeed incompatible. The one view sees Christianity as regulative and directive, providing a pattern of conduct to strive towards. At its worst, this can lead, as history has shown, to a strict morality that is inhuman and harsh in judgement, even viciously cruel; at its best it has been expressed by a firm adherence to principle at times when a stand is desperately needed. The other view begins from the heart, from a sort of spiritual sensitiveness, compassionately concerned with the uniqueness of each human predicament and relationship, open to new light and prepared for the unexpected.

Does a Christian morality imply a "good life" towards which we can all move and which will be the same for all? Or does it accept that human behaviour will always be wayward and our chief need will be to know how to act lovingly and constructively in situations that we may wish had never happened?

What kind of lead did Jesus give? Many who try to read the Gospels objectively, without preconceptions, find serious contradictions. What do we make of the second half of the fifth chapter of Matthew, where Jesus seems to assert the Jewish moral law, then to disregard it, then flatly to deny it? What is implied by his breaking the law of the Sabbath—an action originally punishable by death? Certainly the most vehement moralists were his worst enemies. Was this only because they were hypocritical moralists, or was there something

in the moralizing attitude in general that was inimical to his way of life?

The primacy of the emotions

Macmurray, in his *Reason and Emotion*, maintains that the idea of the good life as the life regulated by moral principles under the control of will or reason is not Christian at all, but Stoic. (He is not alone, of course, in recognizing that Christianity at an early stage was deeply modified by Stoicism and by Greek concepts of virtue.) He takes the concept of chastity, usually thought of as something negative, a withholding, and gives it the positive meaning of emotional sincerity or integrity, equivalent to what Jesus meant by "pure in heart" (utterly different from any conventional concept of "purity"). He maintains that all conduct is directed from the emotions and that to imagine that it can be directed by the "will" is illusory and dangerous; for then we are directed by something we refuse to recognize—in fact we do not know what we are doing.

To achieve emotional integrity or one-ness of spirit—an aim that is at the heart of the Christian message—is to reach the source of life and energy and faith, to be reborn and delivered from fear. It is to become loving and generous, to have something to *give* in all the varied situations of life. This is extremely important in considering what we can *do*. If we accept it, our primary purpose will be to discover not a set of rules to live by but a creative, positive way of living that will enable us to transform complicated and distressing situations into experiences from which love and perceptiveness and maturity will grow.

Rebelliousness and questioning form an essential part of human nature. If human beings were wholly amenable to rules, even the best of rules, all that is unexpected, original, challenging and wonderful would be *ruled* out. We cannot expect to retain the original, the unique and the rebellious in the world of art, literature, music and science and at the same time deny it in human conduct.

The real freedom

A fundamental morality is very simple yet hard to achieve; it is to be so free of oneself as to be able to know the

beloved person in his or her complete reality and to be moved to tenderness and compassion by what we know in this revelation. It is to be so moved by this experience that exploitation of the other person is intolerable to us. To seek this condition in our children is to seek for them the Kingdom of Heaven—when “all things shall be added”. It is because the traditional emphasis on an external code has neglected this need—indeed has blinded people to this need—that sexual conduct in general has remained “barbarous and unreal, a vulgarity and a scandal”.

Most discussions about sexual morality end in no progress whatever, because the people involved start from assumptions that they do not recognize to be irreconcilable—especially as to the nature of Christianity, religion and the purpose of morals.

A further question

Does a marriage or a sexual relation exist primarily to serve a purpose beyond itself, some “plan” of God or need of society, or is the relationship of man-and-woman, deepened and enriched and sensitized, the purpose and end itself? Is what God wants *beyond* the marriage or is He to be discovered *in* it? I would say that Christianity implies the latter, for God *is* love.

The part for parents

In the *general* training of children, especially when they are very young, we must often say *no!*—to actions that will lead them into dangers they cannot foresee or understand (e.g. playing on the road or with fire). But this must as soon as possible be replaced by understanding and foresight, especially in actions concerning their friendships, their loves, their hates. They must be encouraged towards self-discovery and self-knowledge, and, to make this possible, the parents must themselves be all the time moving towards greater self-awareness and maturity. The parent who is fixed in his opinions and judgements, rigid in his attitudes and a perfectionist in his demands, is useless and dangerous to his children. What the child needs is a companion on his journey, not a policeman directing the traffic.

A parent must keep contact at all stages; and he should be the kind of person with whom contact can be kept. One of the worst of tragedies is a breach with the adolescent, in which irritation is followed by a despairing throwing over of responsibility for the child. This is not to say that there must be no conflict. Conflict is not a breach; it may be the opposite, a necessary part of a deepening relationship. But it must be with a parent who is real, sincere, deep and honest in feeling. What the teenager cannot stand is a parent who has become a gramophone record, a book of rules and fears.

There must always be an admission and an acceptance of common humanity, a common flesh, with all the problems that it brings. Without this the child will rightly say: "Mum, you just don't *understand*!" Just as we should all be able to say, with St. Paul, that nothing can separate us from the love of God, so the teenager should be able to say that nothing that he does can separate him from the love of his parents. We cannot make certain that our children will avoid the pitfalls—the casual sexual experiences, the mistaken marriages, the divorces—and it is wise not to act as though such certainty were possible. What our children need is the experience of an unquenchable love, a love that becomes so much a part of their nature that they will survive suffering and disaster without bitterness or despair—indeed, make such experiences a stepping-stone to maturity.

We have to be frank and courageous. We may feel we must say: "I kept my virginity, I avoided pre-marital intercourse, and I think you should try to do the same." But we must not stop there; we must go on to say: "But supposing you don't succeed . . ." and explain that, wherever there is real tenderness, wherever there is a genuine sharing at the *personal* level, a relationship, however sexual, is never a "dead loss". Every contact that is a *relationship of persons* is open to redemption, to the entry of God, no matter what the circumstances.

In conclusion

No one can write about such an emotive subject as sexuality and present a perfectly balanced statement. The foregoing is necessarily brief and incomplete, but the most urgent issues and considerations have been raised in such a way, it is hoped, as to provoke lively discussion.

Recommended books:

The Man-Woman Relationship in Christian Thought. Sherwin Bailey. (Longmans. 30s.)

He and She. Kenneth C. Barnes. (Penguin Books. 3s. 6d.)

Sex and Love in the Bible. W. G. Cole. (Hodder and Stoughton. 21s.)

Reason and Emotion. John Macmurray. (Faber. 8s. 6d.)

This Island Now. The 1962 Reith Lectures. G. M. Carstairs. (Hogarth Press. 10s. 6d.)

Towards a Quaker View of Sex. (Friends Home Service Committee. 3s. 6d.)

Christian Faith and Life. William Temple. (S.C.M. 5s.)

Honest to God. J. A. T. Robinson. (S.C.M. 5s.) Chapter 6.

Soundings. Ed. A. R. Vidler. (Camb. Univ. Press. 25s.)

An Exposition of Christian Sex Ethics. V. A. Demant. (Hodder. 4s. 6d.)

Section III

Living Conditions Now

NOTES BY CATHERINE M. BRYANT

(i) HOMES

For Sale

Brick built semi-det. house, tiled roof, garage, 3 bed, 2 rec. 800 sq. ft. floor space. Freehold. £2,000-£3,000.

These are typical specifications of the average house sold on mortgage in 1962. With its garden and garage entrance it is more wasteful of space and more expensive than flats or terraced houses. Its building spreads suburbia further over the countryside. But is it what people want?

Homes wanted

London has 3,000 homeless families (1961). Wives and children are living in hostels separated from their husbands. They may earn £12 a week but they are refused cheap accommodation because of the children.

Old houses must be replaced. In 1951 5½ million households had no bath. In 1962, in Rochdale, 53 per cent. of the houses had no bathroom; in Birmingham, 30-50 thousand houses had no bathroom, no hot water system and no inside sanitation. Some families were 200 yards from the nearest lavatory.

In many big towns—especially those with an immigrant population—houses are grossly overcrowded. The local authorities have powers to reduce this overcrowding, but doing so only increases the housing problem.

Families demand new houses. The old family house, lived in for several generations, seems to be gone. Newly-married couples have a subconscious fear of starting lives with parents. Work is found in new places and the family has to move.

Houses must be provided for a bigger population produced by a higher birth rate and increased expectation of life.

Assuming that a house has a useful life of 75 years, it has been calculated that 425,000 houses a year must be built for at least twenty years. The present rate is 270,000 new houses a year. The Government's target is 350,000 a year for the next five years.

The solution

(a) *Old Houses.* Substantial grants are available from local authorities for improvements to old houses. Owner-occupiers have taken advantage of these, but much more could be done by owners of rented property. Modifications of the Rent Act may result in more being done.

(b) *New houses.* These must be built more rapidly and more economically. Almost weekly new schemes for doing this are suggested. Walls, floors, ceilings are pre-fabricated and brought to the site. Units are built to a definite scale and are easily interchangeable. Less use will have to be made of traditional building materials.

(c) *Interchange of houses.* Housing could be used more economically if the house fitted the family—a small flat for a newly-married couple, a house for the growing family, and a smaller house for the old couple whose family have left home. Local authorities try to follow this pattern on their housing estates, and even to arrange exchanges from one area to another. It is more difficult for those buying houses to follow this plan, for the time when the largest house is needed will not coincide with the time when income is greatest.

Paying for a home

"A house of your own is like a millstone round your neck"
... "You feel more secure; it takes a bit of worry off your mind."

These are two very different views on owning a house. The point of view of those who live in council houses is put thus:

"You have it for life; it's like your own, cheaper; nothing to worry about; when out of work you get consideration; no responsibility anyhow."

In 1951 it was found that out of every 10 houses, 5 were rented from the landlord, 3 were owner-occupied and 2 were rented from local authorities. Is this the pattern to-day and for

the future? It seems possible that it has been fixed by necessity rather than desire.

Buying a house

In February, 1963 the L.C.C. announced that they were willing to give a 100 per cent. mortgage on any suitable house between Cambridge and Brighton to anyone living or working in London. In the first day, there were over 8,000 enquiries. The rapid rise in house prices has meant that many people could not afford the down payment on a house, while on older houses mortgages could not be obtained at all. Many building societies are now giving 100 per cent. mortgages.

The table below shows the rapid rise in house prices, and the variations in price over the country. These may make purchase or movement very difficult.

<i>House prices</i>	<i>Dec. 1958</i>	<i>Dec. 1960</i>	<i>Dec. 1962</i>
Great Britain	100	114	131
London	100	120	140
N.W. England	100	103	117

Renting a house

House owners will know that expenses are heavy in mortgage repayments, rates and repairs. Many prefer to avoid these and rent a council house. When unemployment and redundancy increase, a very important factor is that National Assistance can help with rent but not with mortgage repayments. For the sake of all ratepayers, it is becoming obvious that an economic rent must be charged for council houses—at least to families who can afford it. This would involve a check on income, which many people would not welcome. A long waiting-list suggests that many more would rent council houses if they could.

The position of privately rented houses is not very clear at the moment. The operation of Rent Control Acts for many years has produced an artificial level of rents, badly repaired property, and furnished rather than unfurnished property to rent. Modifications in the Rent Acts may improve this situation. The Labour Party states that it would repeal the Acts, bringing back full rent-control and introducing more radical measures.

What sort of houses?

(1) *Flats*. These enable land to be used economically and attractive open spaces left around the blocks. At Windsor a

site of 33 acres of parkland is to be used—1 acre only for flats to house 110 families, and the rest for open land.

In Pimlico, 32 acres of land have been used to provide housing for 1,576 families. Many other amenities are provided: hot water for central heating and domestic use from Battersea Power Station, a community centre, a day nursery, 3 nursery schools, 4 public houses, 30 shops, a laundry, a mortuary, a restaurant, and a garage with underground parking for 200 cars.

A problem has been to give flat-dwellers privacy without making them isolated. The Park Hill flats at Sheffield have tried to overcome this. Throughout the blocks of flats, at intervals of a few floors, run wide street-like corridors in which people can meet and children can play. Because of the hilly site, these are able to run out at ground level at various points, but they are also connected by lifts large enough to take prams and goods vehicles.

In contrast to these large blocks there are the small flatlets designed especially for old people. These are, if possible, not more than two storeys high and are small enough to be looked after by a warden. They aim to provide care, comfort and privacy for the old.

(2) *Houses.* Houses are much too varied in design, size and arrangement to be considered in detail, but schools might care to consider the following points:

(i) Should every house have a garden of its own, or an open space looked after by a gardener?

(ii) A detached house gives greater privacy, but terraced houses are more economical to build, use less land, and are easier to heat.

(iii) How is the problem of noise to be dealt with in semi-detached or terraced houses, and in houses with no private garden?

Inside the house

Many articles have been written recently pointing out that a house is a place for a family to live in, not a building through which social change is to be brought about. According to these writers, kitchens were made very small to prevent meals being eaten there; but *now* they are being made large enough for meals to be eaten in them in comfort.

At one time the front room was unused except on special occasions. This was avoided by building a large single living-room. This proved difficult to heat and it provided no privacy for guests or members of the family; *now* two or more small living rooms are advocated. These should be easily heated and easily used.

One household in 3 has a car, 1 in 3 a washing machine, 2 in 3 a television set, 2 in 3 a vacuum cleaner, 1 in 5 a refrigerator. Houses must be built with space for these, for a pram and for storage of cases, cots and toys.

New towns

New towns are of two sorts: those which are dormitory towns for some large town to which the residents travel daily and those which are self-contained with their own industries. Every type of housing is provided, but the people living there tend to be young people with children. This results in a rather artificial community, covering a very small age-range.

For discussion:

(i) Is there still prejudice against council houses amongst the professional class, and against buying houses amongst the working class?

(ii) Many flats are being built. Do you think they make satisfactory homes for old and young people?

(iii) Are there any advantages in living in city, town, suburbia, country, "new town"? If you were not tied by price, family or work, which would you choose?

Books:

Britain in the Sixties: Housing. (Penguin Special. 3s. 6d.) Covers the subject clearly and concisely.

Houses—the things we see. (Penguin Books. 1947.) Deals simply with house design and planning.

Public libraries can provide modern books on architecture, design and town planning.

Newspaper cuttings collected for a week or two before the study would prove useful.

Sets of posters are available, at 10s. 6d. or less, from the Housing Centre, 13 Suffolk Street, London, S.W.1. They would be suitable for exhibitions on aspects of the subject.

(ii) SHOPPING

In this study also our own experience will be of great value in providing the answers to:

What sort of shops do we want?

Where should they be?

What is the best way to pay?

Are we getting good value for our money?

Different types of shops

(i) *The small, owner-run shop*

This is probably the shop nearest to our homes which deals in the goods required almost daily. In a village it may well be the only shop—a general store combined with a post office, and selling everything from notepaper to patent medicines. The stock covers a very wide range but there obviously cannot be much choice within the range.

In suburbs and towns the shops are likely to be more specialized. At a street corner will be found a group of shops covering the general needs of the neighbourhood. These will offer a much wider choice of goods. There is still to be found the larger shop of this sort offering a very wide choice of goods. Only too often nowadays the name of the owner may hide the fact that the shop has been taken over by some multiple store.

The chief claim of all these shops is that the customer gets personal service. He is often known by name, goods can be delivered as wanted, and attention is paid to special likes and dislikes.

(ii) *The multiple shop*

This can offer a wider range of goods because, though the shop may still be small, it supplies a number of other shops. Bulk buying makes cut-price offers possible. At a small shop the assistants will come to know the customers, but promotion from branch to branch will mean that the manager may not know his customers. If a large multiple store is opened, the trade of nearby shops may increase because customers are attracted to the area.

(iii) *The department store*

This will be found in the main shopping centre of the town. Under one roof there will be both a very wide range of

goods and a very wide choice within the range. The store also provides other amenities for its customers—a restaurant, travel agency, theatre agency, and rest rooms. A great attraction is the freedom to wander and look without being pressed to buy.

(iv) *The self-service store and the supermarket*

The wide choice of goods on show and the bargain offers are making these more popular, whether as a small converted grocery shop or a large supermarket. Groceries are usually the main stock, strangely mixed with eye-catching bargains, nylon stockings and paper-backs. A few stores offer all types of goods at very low prices, made possible by the cut in sales staff, no delivery facilities, and no guarantees or servicing problems. Here a customer buys and has to take away with him anything from a shirt to a grand piano.

For discussion:

(a) Is there a need for all these different shops or could one great store in a city centre or at a motorway junction, as in America, deal with all our wants?

(b) Are we prepared to pay for good service, or do we prefer low prices and self-service?

(c) Are the self-service counters and open displays an unfair temptation to children and shop-lifters?

Corner shops and the parade of shops

A criticism of some modern estates is that these shops are too widely scattered. They should be near enough for children to reach easily, and for forgotten items to be quickly bought. Possibly this day-to-day shopping should not be necessary in homes which have telephones and refrigerators, but many housewives enjoy their daily outing to the shops as an opportunity to meet people, and the shopping is excellent training for children.

The shopping centre

This may be either a street, a market, a precinct or a department store. All goods are obtainable within a small area, but, to be of value, the centre must have easy access on foot and from cars and buses. To have cars and buses stopping in the street causes traffic congestion and limits access from one

side of the road to the other. Limited parking time cuts down window-gazing and limits purchases. The car park must be near or shoppers will be discouraged from coming to the centre.

One form of shopping precinct has shops facing on to a paved area so that there is easy movement from window to window. The car park is behind the shops, with narrow ways through to the shop fronts.

In America the traffic and parking problems are so great that regional shopping centres are planned away from the towns at the intersection of several motor-ways. These contain all the amenities of a town shopping centre but are easily accessible only by car.

The rebuilding of a city centre or street may produce real problems for the small shopkeeper, who is obliged to buy or rent bigger premises or move away to an area where he is unknown.

Postal shopping

Attractive catalogues and newspaper advertisements are encouraging more people to order by post even such articles as clothes, where style and size are of great importance. The lower prices appear to compensate for the fact that the quality cannot be seen beforehand.

Back-door shopping

In towns, but more especially in country districts, goods are brought to the door by hawkers and tradespeople with vans. Some vans are designed as small shops which the customer can enter. Housewives generally expect milk, newspapers and often bread to be delivered daily to the door.

Paying for the goods

Those who are most opposed to any form of credit and hire purchase might be interested to note how often they take advantage of these modes of payment

Cash. For most small and many large articles, it is still customary to pay cash, and many stores are not willing to allow credit.

Credit. This can range from the small shop giving customers time to pay until Friday or until the husband is back at

work, to the large shop giving a customer with an account there weeks or months to pay.

Many of us order groceries once a week and pay when the next order is handed in. Many in a small shop may have short-term credit. "I've forgotten my purse. I'll pay next time I am in." Telephone calls and newspapers are paid for at intervals; and all who do not have slot machines have their electricity and gas on at least three months' credit.

Paying-in-advance. Independent saving seems to become more difficult as time passes, and many firms allow for this by producing schemes whereby money is paid into an account. More credit is available as more money is saved. Many shops sell stamps before Christmas, so that money may be saved to buy extra luxuries at Christmas. Even air-lines and travel agencies run schemes by which a holiday or journey may be paid for partly in the weeks before and partly after it has been enjoyed.

Hire Purchase. This term is apt to arouse strong feelings in those who believe that nothing should be enjoyed unless it has been paid for, and also in those who realize the danger of a housewife committing herself to weekly payments which she cannot really afford, especially when times are bad. Many others, however, can see its advantage, for expensive items, though they would not use it for buying small household necessities or clothing. They would consider a house could be bought on mortgage but not a carpet on H.P.; that a car could be bought in this way but not a sink; a gas stove but not a holiday.

For discussion:

Customers may be enticed in several ways. How are you most influenced to purchase—by (a) advertising? (b) cut price offers? (c) free gifts? (d) stamp schemes? (e) dividends? (f) shop window displays? (g) lotteries?

Protecting the customer

The customer has become suspicious of much that is claimed in advertisements, and, as a result, associations have been set up to study and advise on different types of goods. The value of such advice is easily seen when a choice has to be made between several expensive articles, but the reports also deal with small items, such as fruit drinks and aspirins. In 1963 the Government set up a Consumer Council to extend

this work. The new Council will not deal with comparative testing—which is left to the Consumers' Association—nor with complaints and prosecutions, which are to be undertaken by the Citizens' Advice Bureaux. It is hoped that it will tackle resale price maintenance and the problem of drugs and patent medicines.

(iii) NOISE

Q.P.

Q.P. is the slogan stamped on many envelopes sent out by the Noise Abatement Society. Quiet Please—a reminder that noise is not necessary, a reminder which is often seen outside the big city hospitals. We live in a world which is becoming increasingly noisy, both indoors and outside, because of increasing mechanization, and also because, as world population grows, we tend to live much closer to each other in cities, in houses with small gardens, and in flats.

What is noise?

Noise has been defined as unwanted sound, but this definition leaves much to be desired if it is to be used as a basis for making life quieter.

A mother will listen to her children's chatter and enjoy it, but if she feels ill, or if the baby has just with difficulty gone to sleep, the same chatter will be noise and unwanted. The dripping of a tap, unnoticed all day, will, in the silence of the night, become a loud and irritating noise. A typist listens with some pleasure to the rhythmical tapping of her own machine, but to her a second typist in the room produces an irregular noise. Trains roaring past are almost unheard by the occupants of a house, but a motor-mower further down the road provokes real indignation on a quiet afternoon. A sudden noise is often startling—a jet screaming overhead, the boom as it breaks the sound barrier. To the young a transistor radio is a source of musical pleasure, to the old a noise.

Whether a sound is a noise depends on a person's mood, his situation, and his tastes. If any attempt is made to check noise by legislation, how is this variation to be dealt with?

For discussion:

Schools will be able to add to this list of sounds and noises. Can too great a tolerance be shown to noisy members of the family, neighbours, the general public?

Noise and the Law

Certain sounds, especially if they are loud or out-of-place, are obviously a nuisance and can be dealt with by bye-laws. The Noise Abatement Act of 1960 attempted to increase the range of these, and the Noise Abatement Society is trying to introduce measures to discourage the production of sounds over 60dB (see below).

It is well known that motor-vehicles must be fitted with effective silencers—the penalty for their type of noise is becoming much heavier—and also that horns may not be sounded when the vehicle is stationary, nor in built-up areas between 11.30 p.m. and 7 a.m.

Attempts to make similar conditions to restrict the noise of aircraft have so far failed, on grounds of safety. It is obvious that something will have to be done, as the excessive noise is harmful not only to residents near airports but also to the pilots and aircraft themselves.

Noise from factories, workshops, kennels, juke-boxes, may well be an annoyance to those living nearby. This noise may be limited by local authorities under the Public Health Act, if it is an “excessive, unreasonable or unnecessary” noise that is prejudicial to health. Proceedings must be instituted by not less than three aggrieved householders within hearing of the noise. These people are often difficult to find—some people love dogs, or music from a juke-box.

Noise can also be dealt with by legal action in the Chancery division of the High Court. Here an injunction is sought to restrain a person from causing a private nuisance—the noise need not be prejudicial to health.

More difficult to deal with are temporary noises such as a road drill working outside a window, or a tractor working all night in the fields. Fortunately all these problems can often be dealt with by friendly negotiation without the need of a court action.

How is noise measured?

Sound is produced and transmitted by vibrating sub-

stances. When an object is hit it vibrates; and these vibrations cause vibrations in the air which spread to the ear drum. The vibrations of the drum are transmitted by bones and fluid to the nerve endings which are sensitive to them. The brain interprets the resulting stimulus as a sound. The more rapid the vibrations the higher the pitch of the sound, but the larger the vibrations the louder the sound produced.

The variations in air-pressure produced by the sound can be used to measure the intensity of the sound. An instrument working in this way will give a reading in decibels or dB.

This will not give an accurate measurement of the loudness of the sound, for if two notes are of the same intensity the higher note will appear louder. This is further complicated by the fact that most sounds are a mixture of notes of different pitch. For this reason loudness is measured in phons by comparing the loudness of the sound with the loudness of a pure note of pitch, 1,000 vibrations per second. The intensity level of the pure note in decibels equals the loudness of the sound in phons.

A simpler scale is produced if loudness is measured in sones, where 1 sone equals the loudness of a pure note of pitch 1,000 vibrations per second at an intensity of 40 dB.

These comparisons have to be a subjective judgement, but fortunately there is good agreement from person to person on this. In 1962 in Salzburg, at the International Congress for Noise Abatement, a start was made on an international loudness meter.

Effect of noise

Is noise harmful? There is not yet any real agreement on this except in cases where the noise is extremely loud, when permanent deafness may be caused. At lower intensities temporary or partial deafness may result, affecting the hearing of notes of certain pitch. The human ear is sensitive to notes of pitch 20 to 20,000 vibrations per second. Damage to the hearing of speech sounds (200 to 7,000 vibrations per second) can be produced by loud notes of pitch 300-3,500 vibrations per second. For comparison middle C on the piano is a note of pitch 256 vibrations per second. Since notes of higher frequency are more harmful for the same intensity it is the hearing of higher pitched notes which is first affected. This deteriorates anyway with age.

It appears possible that noise interferes with efficiency at work, making jobs involving concentration and accuracy more difficult.

Sound has psychological and physiological effects which produce insomnia and muscular strain. It has been found that a passing car will increase the blood pressure of a sleeping person. Noise also produces irritation and annoyance.

For discussion:

It has been suggested that those who are brought up in noisy surroundings will notice noise less and tend to produce more noise themselves. Is this an advantage or not in modern life?

Noise in the home

Noise in the factory and street is to a certain extent dealt with by legislation, but noise in the home is becoming an increasing problem as so much more is mechanized. Greater efforts could be made to cut down the noise produced by vacuum cleaners, washing machines, spin dryers, etc., used by the housewife. Working in a noisy atmosphere is tiring and reduces the capacity for work. Radios, record players and TV sets add to the general noise about the home.

For discussion:

Would members be prepared to pay slightly more for a quieter model? (The writer regrets refusing to buy a quieter sewing machine at slightly greater cost.)

In how many homes does a radio provide background noise all day for housework, conversation and homework? Are we so used to ignoring these sounds that we are losing the art of listening?

As houses are placed closer together and flats are used more, greater insulation from room to room and house to house is necessary. Insulation should not be too effective, as some people complained when neighbourly noises were cut off. Yet complaints are made if the click of a light switch can be heard from room to room.

A survey was made in a block of flats to see how much annoyance was caused by transmitted sounds. Sounds can be transmitted by walls, pipes and floors as well as by air.

<i>Source of Sound</i>	<i>% noticing sound</i>	<i>% troubled by sound</i>
Wireless	71	32
People moving about ..	60	31
Children playing ..	60	26
Doors banging	54	46
Cisterns	39	28

It is interesting that the most noticed noise was not necessarily the most annoying.

It appears that greater effort should be made in new buildings to provide efficient insulation. In established houses much can be done by carpeting floors, using thick curtains and placing noisy objects on soft mats away from the wall. Often new motors for refrigerators and new cisterns for lavatories will enable these to work much more silently. The Noise Abatement Society produces a pamphlet on cutting down household noises.

For discussion:

Hospitals are often said to be very noisy places. Have members any experience of this or of the work done to check noise in them?

Are people afraid of silence? Pointless chatter and transistor radios in the country might suggest this.

Books for reference:

Publications by the Noise Abatement Society, 26 Old Bond Street, W.1.

Noise in Factories. H.M.S.O. 1960. From a library.

Acoustics in Modern Building Practice. F. Ingerslev. (Architectural Press.) From a library.

Section IV

The Law To-day**(i) THE LAW AND THE PUBLIC**

NOTES BY JOHN H. HERBERT

Law and its observance

The idea of obedience is implicit in a good system of law. The law of a country means those rules and regulations which a citizen should obey. The followers of a game or sport are governed by the rules. Failure to comply with them involves penalties. In a team game not only an offending player but the whole side is penalized. Offending against the laws of a country involves punishment in the hope that a repetition will be avoided and others deterred from so doing. We live under those rules of conduct embodied in the law. Observance enables us to live peaceably and in relative safety.

Such laws have come into being in two ways: by the general agreement of the people, endorsed in the Courts; and by prescription of the governing body in Acts of Parliament. Thus we have Common Law and Statute Law. The tasks of enforcing the law falls on the police (see next study). But law will not function, nor will the police discharge their difficult tasks, without the close co-operation of the public.

We have great traditions in this matter of observance of law and obedience to it. Lord Denning has said: "It is due to the fact that for hundreds of years, from the time of Henry II, the people took an active part in the administration of justice." (Ref. D, page 3.) Quoting a historian, he says that obedience to law is "the strongest of all the forces making for the nation's peaceful continuity and progress".

There is the important question, however, of what may be termed the moral compulsion of the law. A people must have a sense that its laws are right and just. There is a reciprocal process. The governing body must enact the things which it

believes to be not only right and just but likely to command the ready acceptance of those from whom obedience is expected. Likewise those who administer the law must have a sense of its rightness. A judge, who is the representative of the Sovereign and independent of the Government, when taking the judicial oath, will say: "I will do right to all manner of people after the laws and usages of this realm, without fear or favour or ill-will."

Fairness and truth

It is laid upon all connected with the administration of law that it shall be done with scrupulous fairness and by the strictest observance of truth. Judges, counsel, solicitors, magistrates, witnesses, the police—all should direct their efforts to secure that "justice shall not only be done but shall appear manifestly to have been done", as a great Lord Chief Justice once said. The great traditions of the law and its service should be maintained at the highest level. The ideal is not always attained; there are some departures from the truth in some Court proceedings, but the great traditions are there.

Press and public

Virtually all our Courts are open to the public. We no longer speak of Police Courts, which were so called because most of the cases were brought by the police. Such Courts are now called Magistrates' Courts. The public are not admitted to Matrimonial or Domestic Courts, nor to the Juvenile Courts. Adult School members may try writing to the Clerk to the Justices for permission to attend a Juvenile Court, and will do well to consider attending our Public Courts to see them at work.

The press attend all Courts but the Matrimonial. Representatives of the press are the interpreters of the law and of its administration to the people. Coatsman vividly portrays the important role played by the press (Ref. E, Chap. 8). As integrity is demanded of those who administer the law, so is a high degree of uprightness expected from the press. The public gets its impressions of the law from the daily paper. There must be right and true reporting. If there are procedures which are likely to shake the public confidence, the press is there to present them. The public and the press must be satisfied that everybody concerned with the law, and especially the police,

are acting in accordance with the law of the land. (See Ref. C, pages 75-77.) Lord Atkin, in a memorable judgement, said,

"No wrong is ever done by any member of the public who exercises the ordinary right of criticizing, in good faith, in public or in private, the public act done in a seat of justice. The path of criticism is a public way; the wrong-headed are permitted to err therein. Provided that members of the public abstain from imputing improper motives to those taking part in the administration of justice . . . they are immune. Justice is not a cloistered virtue; she must be allowed to suffer the scrutiny and respectful, even though outspoken, comments of ordinary men."

Young persons as rebels

There is a strong element among young people that is rebellious. We are bound to ask: "Why do our young people break the law, especially in this affluent age?" Fyvel (Ref. A) lays much emphasis on the great sense of insecurity which is engendered by our present way of life. His chapter on "The Destructive Element" compels us to wonder at the inexplicability of all the wantonness of the destruction by youngsters—damage to churches and houses, to street lamps, growing trees and shrubs, the smashing of light bulbs, mirrors and luggage racks in trains. More often than not this is done by a gang. In March 1963 a gang of schoolboys was responsible for a long string of motoring offences, some of which, if committed by an adult, would have meant lengthy prison sentences. In recent years the motor car has lured countless numbers of young people into committing serious traffic offences. Many of them, still in their teens, have received more than one period of disqualification from driving. It is true that adults are equally culpable, but in young people the position is far more serious. Is it all due to a desire for adventure? Do young people like running into danger? Do they think enough about things before they do so? We cannot answer with any assurance. But this is not co-operation with the law, nor does it make for healthy growth and development.

Fyvel (see Ref. A, pages 102-07) gives the comments of a London Social Worker, some of whose boys were on a serious charge. "In Court they looked physically smaller—infants. They found themselves suddenly helpless—there was a sudden awareness on their part that all their fantasy strength was of no use to them." In the gang they are one type of

person, but by themselves and facing an unfamiliar situation they are quite different. The assertive untractable young man of the gang shows up as helpless by himself. But (the worker goes on) "the right girl, the right friends, a job, or merely the advance of time, helps him to pass from adolescent insecurity". The features of our modern life in all its complexity, with its demands upon nervous energy and all its strains, leave people of all ages, and particularly young people, in a condition of unease and insecurity.

The helpers

The law and those who administer it have many who assist in promoting the idea of a ready obedience to its demands. There are countless social workers, the list too long to be enumerated, many of them in our Adult Schools. They give time, energy and concentrated thought to the innumerable problems of the day. Such helpful people deserve the encouragement of a response from those among whom they work. In addition they need the support of an enlightened and wise public authority, whether local or national. The official mind does not always engender enthusiasm; in fact, officialdom may often be most depressing.

The real advance

In his last chapter, "Education in the Affluent Society" (Ref. A), Fyvel speaks of the need for a National Purpose (page 234). He started his book with the study of a group of young men, "Teds", hanging aimlessly about, not knowing what to do. Their confusion, he says, throws light on the urgent need for the material advance of British working-class youth to be accompanied by a cultural advance. Education must be devoted more and more to preparing young folk to play their part in the society in which they find themselves. If this is true for young folk it is equally important that older people like ourselves increasingly equip themselves for the same tasks. As we advance step by step in such directions, the law will be the voice of the people and the people will acclaim it. He on whom the law of the land sits lightly is the happy man.

(ii) THE POLICE

A police force is an established institution in virtually all the countries of the modern world. In democratic countries the

words "police" and "constable" have a long and honourable history, associated and synonymous with organized government. The duties and powers of the police are defined by law. The police are responsible for maintaining the law and order of the realm and are themselves answerable to the law as its paid agents.

A historical glimpse

The history of the subject is interesting and rewarding. Three stages may be noted here. First, the people themselves, then only few in number, were at one time responsible for maintaining law and order. Later, the Justices of the Peace, with the help of constables, were in charge of the country, the population still being comparatively small. Eventually the professional Police Force (the subject of this study) was entrusted with the maintenance of ordered life.

The growth of the police system in this country dates from the early nineteenth century when Sir Robert Peel brought in the Metropolitan Police Act of 1829. "Peelers" and "Bobbies" are names for police constables emerging from that time. There have, of course, been others. Legislation since then has been devoted to further improvement in the Force and it is important to note the enormous advance in the standard of our police over the last 150 years and particularly since 1900. Nowadays men with gifts of mind and character are needed for this work in all its range of different and specialized activities.

Training for police work

A cursory glance at the many details involved in the training of a police officer suggests a scheme of wide range and variety. All the facets of our human nature are involved. Body, mind and spirit are bound together in a long and interesting process.

Physical fitness is required for the many exacting duties. Exercises and drill give him bearing and carriage and engender a sense of the value of disciplined and concerted activity, as well as equipping him to deal with emergencies. A police officer should master swimming, too, and should know how to rescue people from drowning. First aid and its application will be another of his studies and accomplishments.

Qualities of mind and character are indispensable for the

good officer. His position in society and the tasks he performs expose him to great temptations, to which only a small number succumb. We can be profoundly thankful that they are so few. Such situations are always most poignant. All efforts in his training are directed to enabling him to fulfil the highest traditions of the force. Probably his best school is the hard but absorbing one of practical experience. All the theory in the world will not suffice if he cannot readily apply with speed, tact and courtesy the things he learns in the training centre.

There are Probationary Training Centres and District Training Centres but the full range and extent of police training are found in the curriculum of Police Colleges such as that at Ryton-on-Dunsmore, established in 1948. Sir Harold Scott has referred to a police college as "a sort of university which will broaden the outlook, improve the professional knowledge and stimulate the energies of men who have reached or are reaching the higher ranks of the service". The relationship between instructors and students is comparable with that between staff, tutor and students at Oxford and Cambridge. Experience of the work of these colleges is open to men from the Commonwealth, some of them non-white.

Enforcement of the law

The enforcement of the law by the police touches our life in multitudinous and diverse ways. Traffic control is only one example. The public regards some of the traffic regulations as irksome. The police regard as their job the preservation of the free use of the highway by all road users. All should be able to pass along it without let or hindrance. Road signs, traffic signals, police directions are for the help and guidance of the public, and disregard of them means peril and penalties. As we think of the traffic problems of any of our great cities we can envisage the magnitude of the tasks which our police are called on to discharge. How many of us would like to undertake such a task? Think of the big occasions—protest marches and mass meetings—when the police may be called on to disperse the crowds.

The work of the police

Full justice cannot be done here to all the work of the police force, owing to its range and diversity. Its members preserve the public order, and ensure the safety and general

welfare of the people. In times of emergency it is their duty so to act that normal conditions may quickly be restored. On great national occasions and in times of public calamity they are there to help.

Their chief endeavour is the prevention of crime, and when crime has been committed they concentrate on the detection and arrest of the offenders. In this matter of detection the officer from the Criminal Investigation Department, the C.I.D. detective, is the specialist. As such he will call in the scientist and in doing so he must prove himself to be an able and penetrating investigator. He must be able to work in close partnership with the expert in scientific matters. C.I.D. officers concentrate on particular kinds of crime. Some are specialists on fraud, others on forgery, others on safe-blowing and particularly on the use of gelignite. Some specialize on cases of murder. The range of the application of science to detection is measureless. It covers about every phase of knowledge. It is almost an axiom that pursuit of scientific knowledge means the taking of infinite pains. It is so with the criminal investigator. "It is patience more often than not that beats the criminal", a member of an Adult School remarked.

The case in the court

Adult School men and women have sometimes been called to jury service or as witnesses in a court case. Such an experience will have enabled them to see something of the care that is taken to present a case with fairness. The police officer true to the higher traditions of the service will strive to present the facts of a case fairly, reasonably and truly. He will obey the rules of evidence and be very strict in ensuring that any statement made to him by any accused person shall be entirely voluntary. There are always byways from the direct road of truth into which some people, including police officers, may be tempted to wander. Generally speaking the standard of police evidence is very high. Many a young person and many an adult, even a man with previous convictions behind him, has had a less severe sentence passed on him because an understanding officer has spoken on his behalf from deep experience and knowledge of offenders. In a court of law there is much team work to be done to reach the best decision in a case. The judicial bench, the court clerk, the police and other witnesses, even the accused, the probation officers, and others who may

speak on behalf of the accused—all combine in the hope that good will emerge from the less good.

The police dogs

Dorothy Campion's book (Ref. G.) is a most engaging study on this subject. The co-operation of the R.S.P.C.A. was indispensable before anything could be done. The men who would prove to be ideal trainers and handlers of dogs had to be found. A trainer must know the kind of man and dog who would be suited to the work and who could strike a happy relationship. The breed of dog most favoured is the Alsatian.

A constable must have completed his normal training before an application to become a dog-handler can be considered. He must be a happily married man whose home will be one where the dog will be loved and cared for. The character of the man, the handler, is of great importance. He must have exemplary patience and be ready to acknowledge his own errors and not blame them on the dog. He must show cheerfulness and good temper in all that he does, especially during the training period. The dog must never be afraid of him and any correction has to be done in the right way and with kindness.

Only a perfect specimen of dog is chosen for this important work. He must ignore everything but the job in hand; nothing must lure him from his appointed task. The sharpest pain from mercilessly inflicted wounds must not prevent him from maintaining his self-control. Only when he is commanded to do so must he use his teeth on a suspected criminal. The police dog, incidentally, saves the British Transport Commission millions of pounds a year.

The police are the paid representatives of the law in our country, a country in which we enjoy the great freedoms. Are we true to our great traditions of fair play and justice?

For discussion:

- (i) Is it ever right to break the law of the land? If so, under what circumstances?
- (ii) Are law and right the same thing?
- (iii) How do magistrates get appointed to the Bench? Are you satisfied with the process?
- (iv) Are you happy about our present methods of jury service and of trial by jury?

Suggested books:

- A. *The Insecure Offenders*. T. R. Fyvel. (Pelican. 5s.) The most recent, and readily available.
- B. *The Hidden Boy*. R. H. Ward. (Cassell. 1962. 18s. From a library.)
- C. *Disturbers of the Peace*. T. L. Iremonger, M.P. (from a library).
- D. *The Road to Justice*. Sir Alfred Denning. (Sweet and Maxwell. 1955. 12s. 6d.)
- E. *Police*. John Coatman, C.I.E. (Home University Library. 10s. 6d.) An interesting and understanding survey.
- F. *The Police and the Public*. C. H. Rolph. (From a library.) More critical. Presents varying views.
- G. *The Perfect Team*. Dorothy Campion. (Hale. 1959. 16s.) Concerned with police dogs and their trainers and handlers.

(iii) CAPITAL PUNISHMENT

NOTES BY WILFRID H. LEIGHTON

The relevance of the subject to-day

I do not believe in capital punishment. Many share this opinion; many do not. This is one of the significant divisions in our society and cuts across political parties and religious denominations. Opinions in both groups are sincerely held and this study aims to understand why our society is so divided.

During the last hundred years we have become more humane in our treatment of law-breakers and more understanding of the causes of crime, including that of murder. Moral standards vary from age to age. For example, in the early nineteenth century, laws regarding property were more carefully phrased than were those which related to the protection and welfare of human life. To-day public property is often lightly regarded and maltreated and the penalties are not heavy. The attitude to the individual on the other hand has improved and is marked by the growth of public welfare. Yet crimes of violence increase and our prisons are overcrowded. It is these latter facts which cause many people to take a hard and understandable line about the need for severe punishment for acts of violence and for the ultimate penalty for vicious, cold-blooded and calculated murders—particularly of innocent victims, such as children and defenceless men and women.

Who is responsible?

There are those who believe that the nature of our society, with its emphasis on affluence and materialism, the exploitation of sex, the flaunting of immorality and the presentation of violence in much modern literature and in plays, films and newspapers, is responsible for the growth of crime, and that the criminal is the product of this kind of environment. Our age has known two world wars, mass-murder, successful acts of aggression, and race hatred leading to the vilest acts of torture and of extermination. These forms of evil have helped to create an immoral atmosphere which itself has encouraged an attitude of cynicism and of indifference to moral values, so that it is not uncommon to hear the expression: "I do not know what is meant by right and wrong." Diminished personal responsibility is also implicit in some aspects of modern psychology, with its emphasis on the irrational forces which are rooted in the sub-conscious.

These factors cannot be ignored, but men cannot be excused for every immoral and illegal act they perform. There is good as well as evil in both society and the individual, and character is shaped by the choices which men make. Weakness of character may be inherent; if so, reinforcement through moral training and discipline is necessary. Home and school are part of the environment, and children can be moulded for good or ill by the influence of parents and teachers. There are factors in both society and the individual which make the criminal.

A changed and changing attitude

All this is part of the pathology of crime, and it means that we have moved a long way in understanding from the days when the death penalty was inflicted for minor offences so that juries were reluctant to convict and the law was brought into disrepute. But is the law to-day so perfect that there is no danger of a miscarriage of justice? The Evans-Christie case in 1950 and 1953 was not reassuring. Evans was found guilty of the murder of his wife and baby (technically of his baby) and was hanged. In 1953, Christie confessed to the murder of six persons including Evans' wife and child. He was condemned and hanged. The Home Secretary ordered an inquiry which, however, was held in secret. To-day hanging is still the penalty

for capital offences, but the Homicide Act of 1957 makes provision of varying kinds for non-capital murder. Neither Evans nor Christie would have been hanged if this Act had been in force.

Steps on the way

The last hundred years have been marked by a number of important milestones. In 1864 the first Royal Commission on Capital Punishment was appointed. It reported in favour of abolishing public executions—it did not favour abolishing hanging as such—and this became effective in 1868. In 1908 the Children's Act abolished the death penalty for any person under sixteen. This was amended to eighteen in the Children and Young Persons' Act of 1933. The work of Roy Calvert, especially his book *Capital Punishment in the Twentieth Century* (1927), together with the work of the Howard League for Penal Reform (created in 1921 by the amalgamation of the Howard Association, founded in 1866, and the Penal Reform League of 1907), resulted in the first Bill in the House of Commons to abolish capital punishment—in 1928. It was not passed, but a select committee in 1929 reported that abolition had not caused an increase in the murder rate in any European country which had abolished it, and the committee suggested a trial period of five years. But this too was not accepted. Nearly twenty years later, in 1948, the Criminal Justice Bill included suspension for five years. This was passed by the Commons on a free vote but was rejected by the Lords. The Government, however, appointed a Royal Commission to consider "whether liability under the criminal law in Great Britain to suffer capital punishment for murder should be limited or modified". This precluded the Commission from recommending abolition but it did make a number of recommendations limiting the imposition of the death penalty. The chairman, Sir Ernest Gowers, was an abolitionist and in his book *A Life for a Life* (1956) he gave reasons for his conviction.

In 1956 the House of Commons, on a free vote, passed Mr. Silverman's Bill for abolition, but the Lords rejected it. The Government decided to modify the law of murder and, in March, 1957, the Homicide Act became law.

The Homicide Act

This Act retains the death penalty for only the following:

1. Any murder done in the course or furtherance of theft;
2. Any murder by shooting or by causing an explosion;
3. Any murder done in the course or for the purpose of resisting or avoiding or preventing arrest, or of effecting or assisting an escape or rescue from legal custody;
4. Any murder of a police officer acting in the execution of his duty or of a person assisting a police officer so acting;
5. In the case of a person who was a prisoner at the time when he did or was a party to the murder, any murder of a prison officer acting in the execution of his duty or of a person assisting a prison officer so acting.

"All these types of murder are called capital murder; all others are non-capital murder punishable by life-imprisonment. There is one exception. Anyone who has previously been convicted of murder and who murders again, even if the second murder is not in itself capital murder, is still guilty of capital murder and therefore is liable to be executed."

(See *Notes on Capital Punishment* by Hugh J. Klare, published by the Howard League for Penal Reform, Parliament Mansions, Abbey Orchard Street, London, S.W.1, price 2s., from which the above is quoted.)

Section 2 of the Act provides for a defence of "diminished responsibility". It states:

"Where a person kills or is party to a killing of another, he shall not be convicted of murder if he was suffering from such abnormality of mind (whether arising from a condition of arrested or retarded development of the mind or any inherent causes or induced by disease or injury) as substantially impaired his mental responsibility for his acts and omissions in doing or being a party to the killing."

The verdict would then be manslaughter, and the sentence could be imprisonment for life—a longish period of years—or a lighter sentence, in which case the abnormal murderer might be released too soon.

The argument

Law is an expression of justice and exists to protect society from the law-breaker. In any offence there are four factors: the crime, the criminal, the victim and society. In general terms society demands *retribution* which, in an extreme form, is vengeance and was once expressed as "an eye for an eye". This is little practised except in case of murder. If during

an assault severe injury is done, a similar injury is not inflicted on the assailant, but in the case of capital murder it is a life for a life. *Reprobation* also is implicit in retribution. The law-breaker is condemned and punishment is inflicted. Justice is done. But the judgement is on the crime, not the criminal, and the Homicide Act recognizes that there are degrees of murder. It recognizes, moreover, that the causes of murder must be taken into account and is therefore in line with modern ideas. It also recognizes, by implication, that capital punishment is a *deterrent*, but (as quoted above) this is not borne out by the evidence of countries which have abolished the death penalty.

The retention of capital punishment may lead, as we have seen, to a miscarriage of justice. Moreover, it eliminates the possibility of reform, and even the most hardened criminals may undergo reform. While there is life there is hope. On Christian grounds there can be no argument for the retention of the death penalty, for its object is "to end, not to mend". The Convocations of Canterbury and York and the Federal Council of the Free Churches have voted against capital punishment. Hanging itself is horrible and is an unwarrantable strain on all concerned. Its sadistic nature evokes, moreover, unhealthy emotions in the general public. The electric chair and the firing squad are no substitutes.

It may be argued that imprisonment for life—which means for a long period—is not an effective answer. Why not? It is true that some murderers are hard cases and, if at large, might murder again. They must therefore be kept in confinement. There are, however, many cases of murderers who have proved their fitness to return to society. They present a problem to the conscience of society more than to themselves, but this is outside the scope of our present study. The argument here is to show something of the division in our society, and also to indicate that capital punishment is not in fact the ultimate deterrent. It should therefore be abolished.

Note.

James Avery Joyce, in the book recommended below, gives a list of the countries and states which have abolished capital punishment, some of them as long ago as the 19th century. The list includes the following: *Argentine, Australia* (two states), *Austria, Belgium, Brazil, Colombia, Denmark, Ecuador, Finland, Germany (Fed. Rep.), Greenland, Iceland, Israel, Italy, Luxembourg, Mexico, Nepal, Netherlands, Norway, Peru, Portugal,*

Rumania, Sweden, Switzerland, Uruguay, U.S.A. (several states), Venezuela. The Howard League for Penal Reform would doubtless supply up-to-date information.

For discussion:

1. It is said that the police in this country are against the abolition of capital punishment. Why is this?
2. If the victim were a close friend or relative, do you think this would affect your attitude to the matter?
3. Is it ever wrong to kill?

For consultation and reading:

Capital Punishment in the Twentieth Century. E. Roy Calvert. (Putnam. 1927.) From a library.

Capital Punishment as a Deterrent. Gerald Gardiner. (Gollancz. 1962. 6s.)

Capital Punishment and British Politics. James Christoph. (Allen & Unwin. 1962. 25s.)

The Death Penalty in European Countries. Ed. Marc Ancel. (Council of Europe. H.M.S.O. 1962. 5s.)

The Right to Life. J. A. Joyce. (Gollancz. 1962. 30s.)

Play and film—"Quare Fellow", by Brendan Behan.

Section V

The Morals of Money

NOTES BY JOHN J. WAY

(i) THE WAGE PACKET

In spite of increased prosperity, many people continue to be concerned about income and the value of their money, and about the principles involved in these matters. What is the position in, and what are the prospects for, the present decade?

If we add up all the wages and salaries, rents and profits received by British citizens in a year, we get a figure called "The National Income". If this is divided by the total population, we get "National Income per head"—a rough yardstick for measuring the prosperity of the country at various stages in its history. Taking this figure for the 1860's we find that by the time of the First World War it had grown to more than half as much again, by the Second World War to twice as much, and that it has continued to grow, at a reduced pace, since 1945. On average the economy has been growing at 3 per cent. per annum (compounded), even allowing for rising prices. This is a striking advance. How was it achieved? Is it likely that it will be continued? Is the recent fall-off serious?

Dozens of factors contribute to economic growth and we do not fully understand their actions and reactions on each other. But some key factors may be picked out—labour productivity, management efficiency, investment and research, and overseas trade. Let us look at them each in turn.

Labour productivity

At the time of writing (March 1963) we are in the midst of "National Productivity Year"—a great campaign for the more *effective* use of labour, aiming to make us all conscious that more output per head can usually be obtained if we give our

minds to it, without longer hours or harder work. This campaign has the backing of the Government, the employers and the trade unions. Some of the major improvements that can be made are brought out in the following typical example, taken from *Target*, February 1963, a Government monthly on productivity:

"A comprehensive study of cleaning (at the B.B.C.) was undertaken at the request of the group responsible and it was found that corridors and offices, for example, were receiving full-scale treatment daily. There were 11 methods and frequencies in use for cleaning tile floors, 16 for cleaning stairs.

Cleaning methods and cycles were standardized and mechanical means introduced wherever possible. Linoleum was found to be more economical than carpeting in corridors . . . More points were installed for vacuum cleaners and mechanical scrubbers and the polishing of copper and brass piping was eliminated by applying a lacquer.

The cleaning staff was reduced by 275, a saving of £75,000 a year, but there was no redundancy. Recruitment was stopped early in the course of the study, which took about a year to complete. Cleaners who were not needed in certain divisions were offered work in other B.B.C. centres."

This kind of approach to work—a scientific one—has been used in progressive organizations for over fifty years. But there are still many firms, or even whole industries, such as the railways or farming, which are only just beginning to experiment with them.

For discussion:

Have any of your members had personal experience of such a reorganization of work? Were there any snags involved? Do trade unions always support "productivity"? If not, why not?

Management efficiency

The same sort of improvements that can be made with labour are often open to management—for example, in the way a manager uses his time and his secretary. But more far-reaching changes can be made. Great savings may be effected if managers pursue a policy of standardization of products; and this often goes with the *concentrating of production*, making one item (all the engines, say, in the case of motor-cars) at one large works, thus cutting out wasteful duplication of processes and unnecessary transport between a host of small

factories. This often (but not always) means "take-over bids" and the building up of a combine. But the advantages gained in this way in terms of the more efficient management of the production, now greater in volume, may well be offset by the strong market position created. There may be few complete monopolies, where one firm has all the market to itself, but it is typical of modern industry to find firms with 30 per cent. or 40 per cent. of the market. In such cases the growth of productivity that has been achieved may not get fully passed on to the public in terms of lower prices. It may go mainly to shareholders in fatter dividends, and to the workers in terms of higher wages if they are strongly organized and thus able to press up wage rates. (We return to this problem of the sharing out of the fruits of growth in the third study.)

Investment and research

It is often claimed that yet another advantage of the big combine is the greater resources it has to put into research. And it is from new inventions, new chemical discoveries and new methods of producing things, that much of our growth has come. But studies in this country and the U.S.A. have shown that small firms can also play a part. Indeed, they may be quicker to *apply* a new idea (even if they did not originate it) than a large rival—which may get bound up in red-tape. Whether the credit, however, goes to large firms or small, or to both, very great savings are continually being made by applying the fruits of science and by replacing equipment with improved models, often on a large scale. A notable example is the steady fall in the cost of constructing electric power stations since 1945. The cost of running them also has fallen as very much larger dynamos have been introduced. (Unfortunately other costs, such as those of labour and fuel, have risen—offsetting these gains.) Competition plays a large part here, but the Government also plays a part by making tax concessions to firms who invest and do research.

Overseas trade

A high proportion of the economic growth shown at the start of this study came from the opening up of farm land overseas during Victorian times. Britain built many of the railways that made this possible, together with farm machinery and ships to bring the foodstuffs to our ports. We became, by

deliberate choice, "the workshop of the world" and let others do our farming—a policy of specialization. This policy can still be followed, though it is less obviously to our advantage now that most countries possess workshops of their own, that of the United States being a much bigger one than ours, by about five times. But we continue to sell to them, provided we specialize enough: *small* cars to the U.S.A. is a good example. Indeed, on the whole we now sell more to advanced countries with plenty of industry than to the others, paradoxical as it may seem at first sight. They have more money to spend. Moreover, world trade has expanded greatly since 1945, and this has been most helpful to our shipping and banking services.

The wage packet

How real is all the foregoing in terms of the everyday experience of millions of people, i.e. in terms of the wage packet and what it will buy? It is very difficult to be both *precise* and *concise* here; for although everyone knows that prices have been rising, and incomes as well, jobs and individual circumstances vary widely. The official figures give the broad outlines, but they *are* broad. The Retail Price Index rose 20 per cent. from 1956 to 1962.

A further difficulty is that the national index numbers don't tell us much about the quality of the goods supplied or the range of choice available, or the time one may have had to wait before an order was delivered or before one could get a house. One has to rely on broad impressions here, and on discussion with others. The resulting picture is blurred: there is far more choice, perhaps too much choice, in most lines, with quality continually rising in some of them—clothing and processed foodstuffs especially—while the quality is suspect in many others, such as furniture and cars.

Most of the things on sale to-day, even our milk, has been through such a host of technical processes that there is increasing need for a constant, systematic check on quality. Higher productivity is worthless if quality goes down. Hence the need for bodies like the Consumers' Association, and for more Government and local government action. For the latter there is much work to be done in rigorous inspection of new housing. (A Bill is before Parliament at the moment.) Rising incomes, offset (often seriously) by rising prices—that is a major part of our blurred picture, the foreground. In the background

three other features may be discerned—taxation, pensions and savings. What has been the trend here?

Taxation, so far as wage packets are concerned, has lightened, and so also have some indirect taxes (e.g. purchase tax).

Pensions are in a very confused and deteriorating state, especially state pensions, owing to continued inflation. All the political parties are active in proposing remedies.

Savings (personal), rather surprisingly in view of inflation and world unrest, have risen markedly since 1948. It is good to know this, but one wonders how thrifty the rising generation, reared on lavish pocket-money, will be.

Two needs in the 'sixties

So, as we move into the mid-'sixties we see two clear needs. First, a need for faster growth, and this not only because our own wage packets are not yet big enough, but because of our duty to countries where they are far, far smaller and who want to borrow from us and may need gifts. The trend of growth, as we saw at the start, has fallen off. The majority of experts think that it ought to rise to 3 per cent. or 4 per cent. per year, cumulatively. Second, a need to check on the value we get from our wage packets—to keep prices from rising; and to watch quality.

For discussion:

(i) How far does the account given in the study tally with your own experience and what you gather from press and TV?

(ii) What needs to be done to assist the economic growth of countries which start from a far, far lower level than ourselves?

(iii) Germany now has a pension scheme which automatically adjusts benefits to rises in the cost of living. Are there any dangers in this?

(ii) THE SEARCH FOR STABILITY

In the previous study we looked at the ways in which economic growth can be achieved. But *can the growth proceed steadily*? Or, as in the growth of men and women, are there periods of rapid—sometimes over-rapid—growth, as in adolescence, all too often accompanied by “growing pains”? Can economies, like children, sometimes “outgrow their strength”?

Many economists believe that there are such difficulties in economic growth, and that inflation and deflation, booms and slumps, are largely caused by them. Some have even argued that this is the price we have to pay for progress. Others have thought the price too high—that we should try to slow-down the rate of growth rather than have unstable employment, unstable prices, and difficulties over our trading accounts with other nations. “Balanced growth” is their ideal, but how may it be achieved?

It must be said at the outset that, though we now know a great deal about inflation and depression, and the cures for them, we know less than we would like to. Again, economics, like electronics, is a highly complicated subject, and it is rather dangerous to simplify. Provided this is understood, however, some worthwhile points may be made.

Inflation

In the first study we glanced at the familiar symptoms of the inflation we had in Great Britain since 1945, up to about 1960. It may be less well known that almost all other Western economies have, in greater or less degree, had the same unpleasant experience. The Communist countries, though running their affairs in a very different way, have also had inflations.

We have had a high level of employment (averaging 98 per cent.) with our factories often working to capacity. Many wage rates have risen four times or more since 1938 (when £4 a week was good money—if you could get it). But prices have risen as well, so even those whose incomes have gone up most steeply have not fully benefited, while many on relatively fixed incomes, such as old age pensioners, have suffered hardship—all the more difficult to bear in the midst of general prosperity. The Public Service Pensioners' Council put out the following calculations, in February 1962:

A pension of £200 p.a. in 1945 would need to rise to £510 in 1962 if rising prices were to be met. On average, however, pensioners of this category had their pensions raised only to approximately £350. (These figures are typical of the various levels of pension.)

The evil effects of inflation, however, are wider than this. Rising prices must make people less anxious to save—they

become anxious as to by how much their investments, especially if in the form of National Savings Certificates or Government Bonds, whose interest is fixed, will lose value over the years. (As we saw, there has been a very welcome rise in savings—but it would have been greater if prices had been stable.) Again, rising prices make it far more expensive for firms to replace old machinery and buildings, and the rising wages add greatly to costs—making it harder to sell our goods abroad.

Some causes of inflation

1. *Cost push*. Inflation, since the end of the war, has usually been thought of as being due mainly to trade unions pushing up wage rates. The blame has popularly been placed there, and especially upon the rank and file leaders of the unions—the shop stewards. That in many cases this is broadly true is agreed. But there are other factors at work as well.

2. *Demand pull*. "Too much money chasing too few goods." That is how Sir Stafford Cripps described inflation in 1949. Much of the money may have been paid out in wages and salaries—and in larger quantities as a result of the hard bargaining of unions (and professional associations) mentioned above. But where did the money come from? The banks and the Government must have been lending too freely. Thus employers, excited by buoyant mass markets, chased labour and bid up wages.

Deflation

Over the grim winter of 1962-63, however, everyone was preoccupied with quite the reverse situation. Unemployment mounted steadily in the autumn and new year to a national average of about 3 per cent. (In the years since 1945 it had never been so high.) By mid-summer, however, it was down.

Many measures were available to the Government in fighting this slump, and it seemed possible to succeed fairly well. A list of them is given below: most of them were used. But two major difficulties must be stated at the outset. *First*: This may be a general world-wide trend, which can only be reversed if *all* countries take prompt corrective action. Like peace, full employment is, in the last analysis, indivisible. The success or failure of the policies of the U.S.A. and of the European Economic Community are of decisive importance

here, both being large importers. Even more important over the years will be the extent to which international schemes, probably run by agencies of the U.N., can be built up to *stabilize food and raw material prices*. The most serious aspect of Britain's present difficulties is the possibility that farmers and raw material producers all over the world are now getting lower prices and therefore smaller incomes than hitherto. Hence they have to cut down on buying from manufacturing countries such as ours. *Second:* If the Government measures outlined below are fairly successful, the import bill is bound to go up. People will be spending more freely—and they usually start with food. But if they go on to buy clothes, furniture, cars, etc., more raw materials have to be imported. So we *may* jump out of the frying-pan into the fire. Having largely "cured" unemployment at home we may find we are running into difficulties in paying for the resulting increased imports. Unfortunately our reserves of foreign currency and gold, though better than they were, are not adequate to meet such emergencies. And this is of cardinal importance since we are banker to the sterling area. If our banking customers see our reserves running out, they will hastily withdraw a good deal of their money and that could mean we had in fact jumped out of the frying-pan into the fire—though the International Monetary Fund might help us out.

Government measures

There is often room for disagreement as to whether a particular government acts quickly or vigorously enough. The situation is often confused and even the experts give different diagnoses. But it is generally agreed to-day that much can be done by a determined Government to check and even to cure unemployment, and the following are the main measures that can be taken. In most countries it is now firmly established that this is a prime responsibility of the Government—in some (though not our own) it is even written into the basic laws.

1. By adjusting the Bank Rate, by special dealings in the Stock Exchange and by lending more freely (i.e. to nationalized industries and local authorities)—an "easy money" policy.

2. By lowering taxation—both on incomes and on commodities.

3. By stepping up investment (in roads or schools—and,

regrettably, in defence) and spending more freely generally (raising Civil Service salaries and old age pensions).

Measures (2) and (3) combined could put the Government "in the red". But the loss of revenue can be made up later when the slump is cured and business is brisk again—brisk enough to raise taxes to cover, at least in part, item (3). The rest of the money would have to be borrowed, however, and that is a drawback.

4. By paying particular attention to pockets of heavy unemployment. Grants to assist men to move to areas where there is a demand for labour, and to train for new types of jobs, are of importance here. The Government also has powers to move new industry from areas where jobs are relatively plentiful to areas where they are few, and to give grants. This helps such areas, and in their recovery they will again become good customers for the rest of the country and thus help to pay back what was given to them.

A mixture of inflation and deflation?

As if economic matters were not complicated enough, many advanced countries, notably the U.S.A., have since the war had periods of rising prices and falling employment, or persistently bad unemployment—say 4 per cent. or 5 per cent. It may be that we must be prepared for this in this country in a milder form. Two remedies for this complex and confusing state of affairs are: (1) strong government pressure on all price-fixing arrangements between manufacturers—the present legislation needs stiffening; (2) less government taxation, particularly on industrial companies. But the second remedy means that the government must spend less. And experience all over the world shows that, in democracies, this is hard to achieve: there are so many things we would all like the government to improve—housing, schools, hospitals, old age pensions. And, as the evil shadow in the background, there is the mounting cost of defence.

Governments can help stability by collecting statistics and publishing these for the guidance of businessmen as to market trends. At the time of writing an important extension of this service is being built up in Britain, the *National Economic Development Council* ("Neddy"). It is intended that this body shall greatly help firms to co-ordinate their investment plans and set them targets for growth. But there are many difficulties

in this type of planning. Few economists are expecting spectacular results. Their cautious attitude applies also to the parallel *National Incomes Commission* ("Nicky"), intended to bring co-ordination into the field of wages and salaries and reduce inflationary pressure. (See next study.)

The world situation

We must co-operate with countries, especially the U.S.A., which are working for improvements in the International Monetary Fund. There is hope here of achieving a measure of greater stability all round. By greater pooling of reserves, the strong can help the weak.

For discussion:

Would you prefer faster growth and less stability, or more stability and slower growth? (These may not always be absolute alternatives, but on many occasions, both before the war and since, they have been.)

For reading:

The Economics of Everyday Life. Lady Gertrude Williams. (Penguin Books.) Especially chapter 10.

The Listener (B.B.C.) carries authoritative surveys of economic trends, presented in a non-technical way.

(iii) SHARING THE PRODUCT: BY WHAT STANDARDS?

At the end of the last study, reference was made to a new approach to the inflation problem—a National Incomes Policy. What this is and its chances of working are set out later in this study. Before dealing with it, however, we need to look at a more fundamental question—that of the distribution of capital. For the success of an incomes policy—even its acceptance by the trade unions—is to a large extent bound up with what is done about the ownership of capital, about income from it and expenditure out of it, and finally about what happens to it on the owner's death. Let us, then, compare the distribution of income with that of wealth.

The distribution of income

Differences in *income* in many cases can be traced to some

characteristics of the work involved. Increasingly, by "job evaluation"—the systematic study of what is involved in a given job—industry and government departments try to eliminate fortuitous differences, often handed down by custom in many trades and reflecting past circumstances that no longer apply. Even then, of course, many fortuitous differences will remain, the wide differences in strength and ability between individuals being one major cause of them, and changes in the supply and demand position for various types of job being another. Thus conditions in the mines have improved markedly since 1945, but at the same time the pay of the miners has kept relatively high. In the 'twenties and 'thirties conditions were much worse, yet their pay was below the average level. The demand for coal was falling in the first period, rising in the second.

The distribution of wealth

Similarity and differences in *capital* can also be traced to characteristics of people and their circumstances. A thrifty family will have money in the Post Office or in a building society and will be owning or buying its house and perhaps a car. Their neighbours, however, may find it hard to produce the rent—because they are thriftless, or because the breadwinner has persistent bad health and has been off work a great deal. Marriage often makes for great differences in wealth, as when an heir marries an heiress. Again, supply and demand play many tricks, particularly in property and share values. Finally, large sums are continually placed out by pure chance—acting through "the pools" or "the tote" or "ERNIE".

As against this, the opportunity of building up capital—and therefore security, and in most cases status also—has been recognized in most societies as a very powerful incentive to production, particularly if the wealth can be passed on to kith and kin. It can be seen as a reward for steady service over the years. This seems to be its justification—within limits. But what are those limits? Does the position in Great Britain fall within them, when 38 per cent. of the total personal wealth is owned by one per cent. of the adult population?

The taxation of wealth

Countries differ in their approach to the question of the sharing out of capital, but most use taxation to redistribute it,

to a greater or less degree. Almost all distinguish between wealth accumulated during a person's lifetime—which may be said in many cases broadly to reflect his thriftiness, business initiative, skill in investing, etc.—and inherited wealth, which seems to have far less justification, especially in a democracy. If a person, at the age of 21, is given by the State one vote, and one vote only, is it in line with this policy that he can inherit a million pounds for which he has contributed nothing? Yet clearly his million pounds will give him much more influence than his one vote.

So *death duties* have been introduced, notably in Sweden, U.S.A., and Great Britain, with the expressed aim of redistributing capital and removing gross social differences. The rates are impressive, but it is not widely realized how slowly such a policy works itself out, and how easily it may be (legally) avoided.

Capital accumulated *during a person's lifetime* is taxed in Sweden as one goes along—a wealth tax—and the British Labour Party may adopt a similar policy. The principle of taxing capital gains—rises in share values—has already, to a very mild extent, been introduced by the Conservatives. It will certainly be pressed further if Labour gains power. But the taxation of wealth as such, apart from capital gains, is a more complicated matter. If done on an annual basis it would seem to involve a very complicated revaluation of share and property values. But if all but the highest fortunes were exempted it would be workable.

The idea of a National Incomes Policy

It is against this background that a National Incomes Policy must be examined. For the trade unions to come into such a policy (as they must), measures along the lines sketched out would probably have to be adopted. They could not reasonably be expected to agree to a major restriction of their traditional freedom to bargain, if a small but very influential minority were left quite free to continue accumulating wealth. Moreover, their views on this have become stronger since the publication in 1962 of a study by Professor Titmus, of the London School of Economics, which strongly indicates—though owing to lack of full data it cannot prove conclusively—that the gap between lower and higher incomes has widened, not narrowed, since 1945. The sharp rise in land values in and around our great

cities over the past five years has also to be taken into account.

Most people are probably attracted at first acquaintance to the idea of a National Incomes Policy carried out by some supreme council.

"Without its like, we have for ten years looked on the spectacle of unions, employers and the government snarling and squabbling, each protesting his innocence and calling heaven to witness the scarlet sins of one or both the others. It is time we did better." (H. A. Clegg, Fellow of Nuffield College, Oxford, in *Lloyds Bank Review*, February 1962. A clear statement of the issues.)

But on further examination—and most of those economists who specialize in labour questions take this view—there are very serious drawbacks to the idea. Like many attractive would-be panaceas, it would not get at the roots of the problem. The old troubles would appear again, like weeds that come up through a cracked concrete path. If the concrete is not strong enough or thick enough in the first place, cracks *will* appear.

For a National Incomes Policy presupposes some far greater degree of unity than we have at present, not only between capital, labour and the Government, but even between different sections within these categories. And, like a concrete path, to be of any use the unity, the cohesion, must last for many years to come. In times of very grave national crisis, in war-time especially, one may approximate to this. But the experience of all countries—even Nazi Germany, fully regimented under a ruthless dictator—shows that thorough-going planning of wages by a central body is very hard to work out and even harder to implement week by week, or month by month.

It would seem better to use some weed-killer in the shape of banking and taxation policy; that is to say, get at the root of the problem by removing excess purchasing power from the economy (see the remarks on "Demand Pull" in the previous study).

Decentralizing

One grave disadvantage is that a wages policy must mean even more centralization than we have at the moment—and many experts consider that this is too much, and so do rank

and file members of unions when it takes months for their wage-claims to go up the hierarchy of committees to national level—and come back again. But even supposing some streamlining could be brought about—and there is scope for it—a more profound disadvantage emerges. Wage rates, in the last analysis, ought to have something to do with the local, on-the-spot situation, as the factory manager and the local labour force experience it. If the employer is confident of the future and needs more labour, and is prepared to pay for it by raising his rates to attract men, a lot of weight should be placed on his decision. If, instead, thousands of firms are forced into some *national* agreement, very much a compromise policy, then serious distortions may take place at the local level.

This is what has been happening, on an ever increasing scale, since the 1930's. More and more wages and conditions are negotiated nationally, in whole industries or even groups of industries. There are some merits in this—it makes for equality. But many well-informed observers think that, in the national interest, and ultimately in the interest of labour itself, a more flexible system, more responsive to local conditions, would be better. Far from increasing the amount of centralization, they ask for decentralization—for more regional and local negotiations.

Further, even if a Central Wages Board were set up, *on what criteria* would its decisions be made? Only very broad directives could be given, e.g. "priority to exporting industries".

In conclusion

There are some other improvements that can, and ought, to be made in our industrial relations system, improvements which would be easier to achieve and are more likely to bear fruit. But before indicating them, one part of the National Wages Policy idea ought to be salvaged. That is the idea of an advisory body, as opposed to a directive one. This seems to be coming into being in the shape of the National Incomes Commission, but it is too early to see how it is shaping.

The most that could be achieved—and it is worth the attempt—is better understanding through an informed exchange of views leading to more realistic and coordinated wage demands. This should strengthen the hands of the more level-headed and reasonable people throughout both the unions and the employers' organizations. These people need

all the help they can get, especially if the improvements in the system are to be achieved. Two of these are nowadays widely appreciated—a more rational Trade Union structure and a simpler wages structure in many industries, notably in engineering. But many years of patient, disinterested negotiation are necessary before these improvements can be realized.

For discussion:

(i) "Where the treasure is, there will the heart be also, and, if men are to respect each other for what they are, they must cease to respect each other for what they own." (R. H. Tawney. *Equality*, pp. 86-7.) How far do you find in your daily experience that people are moving, if at all, in the direction Tawney recommends?

(ii) Granted that greater equality would be a Christian ideal, how far is it Christian to use compulsion (i.e. taxation) to bring this about? What other methods might be tried?

(iii) How far do you agree with the statement that death duties were introduced expressly to redistribute capital more equally?

(iv) A more rational Trade Union structure is highly desirable but hard to achieve. What are the main difficulties? Is there a parallel in the slow progress towards unity among Protestant churches?

For reading:

Economics of Everyday Life. Lady Gertrude Williams. (Penguin Books. Reprinted 1961.) An excellent introduction; although unrevised since 1951, still very valuable for those new to this field.

Christianity and Economic Problems. D. L. Munby. (Macmillan. 1956. 287 pp. 25s.) Again introductory, but more academic.

God and the Rich Society. D. L. Munby. (Oxford University Press. 1961. 205 pp. 25s.)

Equality. R. H. Tawney. (Allen & Unwin. Fourth revised edition. 1952. pp. 268. 15s.) Especially the final chapter.

Treasure on Earth—A Study of Death Duties. Brendon Sevell. (Conservative Political Centre. October 1960. Quarto Series. C.P.C. No. 213. 2s.) A less technical but more up-to-date account of the redistribution of capital, from an opposing standpoint to Tawney's.

Section VI

The Impact of Science

The twentieth century has witnessed many marvellous advances in scientific knowledge, some of them in quite recent years. There may well be further achievements just ahead of us as the 'sixties proceed.

In the first study which follows we examine some of the more outstanding of recent achievements. It is suggested that schools which have members who have specialized knowledge of other fields of work may prefer to substitute them for some of those dealt with here. In this great era of scientific and technological advances it is increasingly difficult to keep abreast of all that is being done. The topics selected below all contain an underlying element of the spectacular.

In the second study we shall deal with the particularly modern science of cybernetics. In the third study we consider the impact of all our scientific knowledge upon religion to-day.

(i) SOME MARVELS OF SCIENCE

NOTES BY GRAHAM S. BARLOW

Earth satellites

Since the dawn of the space age, in October 1957, when Sputnik I was projected into an orbit round the earth, there have been several hundred successful launchings of man-made objects. The larger ones have received much publicity, particularly those which have been manned. Many of the satellites have gone almost unnoticed by most people, and have returned to Earth as fiery meteors. Of all the satellites that have caught the imagination, Telstar certainly was one of the foremost. *Telstar*—the first of the communication satellites—was a triumph for all concerned. Certainly those who stayed up to watch the historic television transmission of the first live pictures from America can remember with wonder the tremendous achievement.

Of course, the satellite Telstar (which was followed shortly afterwards by the second communication satellite, *Relay*), was intended not merely to make possible the direct television link of two continents; this was but one of its functions. The need for a rather better link than submarine cables was more pressing. Telstar showed that such communication was not only a theorist's dream, but could be a reality. One of the limitations of Telstar as a communications device was that it could not connect the ground stations for any great length of time. This was a fault not so much of the satellite as of its particular orbit. Extended times of communication can be achieved by putting several satellites into similar orbits, so that they all go round the Earth together as if they were joined. Not only would extended periods of communication result, but most of the world's surface would be covered, so that the international links would be greater.

Telstar and its newer relations have been the result of extensive teamwork on an international scale, and some of the inventions and developments for satellite purposes have found their way into more down-to-earth applications. The transistor, in its various forms so essential for a satellite where room is at a premium, is more usually met with in portable radio receivers—often to the discomfort of others. Solar batteries and low density, high strength magnesium alloys have a wider use than in satellites.

Apart from satellites used for communication purposes there are those which are used to send back to various ground stations information on the large-scale movements of clouds. Such weather satellites are essential if long-range forecasting is to become more accurate than at present. These satellites will, in general, not be in so great an orbit as the communication satellites, since they are required to scan features which are close to the Earth's surface. Weather conditions know no political boundaries, and the increasing co-operation of different nations in meteorological matters is to be commended. With the further use of weather satellites such co-operation will be of all-round benefit in improving the accuracy of global forecasts.

Space probes and space flight

At the time of writing (March 1963), the space flight envisaged in the 1958 Study Handbook as the intentional journey

to, and return from, some other planet of the solar system by a manned spaceship, has not been achieved; but such a journey will be made before very long. The necessary research and trials of machines and men are continuing, and the space probes are collecting more information about the destinations. These unmanned space probes are becoming bigger and contain more intricate apparatus, so that the change from unmanned to manned control becomes nearer to reality.

At present, space probes have been sent to the Earth's nearest three neighbours in the solar system—the moon at a distance of about a quarter of a million miles from Earth; Venus, which comes as close as about 24 million miles from us, although it can be as distant as 162 million miles; and Mars, which at its nearest to Earth may be from about 35 million to 63 million miles away and is at a distance of 235 million miles from us at its greatest separation.

Each of these other worlds gives rise to the desire to go there and find out what its conditions are really like, and what substances it is made from; soon some of the questions will have been answered.

Space probes are expensive, and so will space travel be. Thus questions which always arise are those concerning the justification of such expense, when so many other more essential things require financial support much more urgently. Increased food production, development of barren lands, medical work and similar causes could all use the money now spent on missile development and space programmes, but even if this money were available it is unlikely that it would actually be spent on such things. Mankind may gain no benefit from the knowledge that there are definitely no Martians, but the writer believes that we shall have benefited from the advances in technology which have enabled such a statement to be made, although some people think that any benefits we get will not have warranted the expense.

Spare part surgery

In many different aspects of our daily lives we are given the opportunity to replace a faulty component by a new one; we buy a new valve for our radio or television set rather than a new set, or we get a new battery for a torchlight rather than another torch.

Over the past few years it has become possible, with increasing success, to replace in the human body some of the parts which are faulty or damaged by accident or disease. In addition to the replacing of damaged body structures by devices of metal and plastic, there is the great new field of replacement by material taken from other human beings, either living or dead.

New Parts

Consider some of the things that have been done with metal and plastics so that those people aided in this way live fuller lives. Normally bone fractures heal naturally, with the help of mechanical aids to immobilize the bones while they knit together. However, if the fracture is so severe as to result in there being many bone fragments instead of merely a clean break, then the fragments are removed by operation, and the main bones are rejoined by means of metal strips which are screwed into the good sections of bone on either side of the break. Such metal parts, of course, are made of materials that will not corrode in the body fluids with which they come into contact, silver and tantalum being two such metals.

One of the most serious fractures of the limbs that can occur, particularly in elderly people, is that of the head of the hip bone. The ball-shaped head of the bone, which fits into a socket in the pelvis, sometimes gets broken away from the main bone. The remedy for this fracture may be to pin the two pieces together with a metal pin, much as a carpenter will join two pieces of wood by nailing. In rare cases the natural ball and socket joint is replaced by a tough plastic unit, so that the leg can function again. Other replacement operations have included those of arterial vessels, damaged by disease, by means of tubing which has been woven to a corresponding size. This tubing has also been woven with branch tubes coming from the main tube, thus extending its usefulness.

Second-hand Parts

Wonderful as these things are, they are somewhat overshadowed by the increasing success of replacement by parts taken from other human beings. Corneal grafting (in cases where the transparent front "window" of the eye has become damaged or cloudy, causing some loss of sight) has become an established operation. The cornea which replaces the faulty

one of the patient is taken from the eye that someone has bequeathed to the eye banks. Indeed, more operations could be done if the supply were greater.

In recent times it has been the kidney grafting operations that have drawn most attention. Each person normally has two kidneys, but it is perfectly possible to live with only one, although of course this one will have a little more work to do. If this one kidney should in turn become diseased, it used to mean that death would inevitably follow. Now, however, there is cause for hope. When the kidney grafts were first performed it was essential that the patient and the kidney donor were closely related—preferably identical twins. But with the great work done by biochemists in probing the secrets of body chemistry, this need no longer be so. Successful transplants from unrelated donors have been achieved, although there is no guarantee of complete recovery. Perhaps even more amazing have been the kidney transplants from dead bodies into diseased persons. The kidneys, which are removed after death, are stored until required, in a way similar to that for the eyes in the eye banks, but at present they cannot be stored for the same length of time. Doubtless the use of organs from persons who have died will be distasteful to some people, but it is to be hoped that a deeper concern for those whose lives can be saved by such means may prevail. Apart from the actual technical difficulties of the operation itself, there are the difficulties attendant upon the subsequent recovery. In order that the kidney transplantation may have a chance of success it is necessary for the body's natural defence mechanisms to be suspended, and this is achieved by injection. If this were not done the recipient's body would manufacture chemicals (antibodies) which would combat the foreign cells which have been implanted, and thus the body would kill its only means of survival. The post-operative treatment is thus very much a major part of the whole process in this type of operation.

Recent Advance

Another real break-through in surgery has been the tremendously encouraging result of the refitting of a severed arm to an American boy in 1962. He lost the arm in an accident and was rushed to hospital, where the arm was fitted back by a team of surgeons. Of course, not every nerve and blood vessel was connected again, but the major ones were. After some

months the boy had a small but definite measure of control over his arm. If this operation is really successful, then it offers hope to others who are injured in similar fashion; and, who knows, perhaps the next step will be that of replacement limbs from other humans, instead of having to make do with artificial limbs, ingenious as they are.

Much work in this field of surgery is being done in several countries, notably in the U.S.A., Russia and the United Kingdom. The difficulties are many, and so are the disappointments, but the ultimate goal of success is an inspiring one.

There were seven great wonders of the ancient world. To-day we have many. Perhaps they seem less wonderful than they should because of our ready acceptance of them, but if we look for them we can find them.

(ii) CYBERNETICS

NOTES BY GRAHAM S. BARLOW

The word and its meaning

The word cybernetics (pronounce with a soft "c", with stress on third syllable) is from a Greek word meaning "steersman" or "pilot". It was first used in its modern context in 1948 by Norbert Wiener (author of *The Human Use of Human Beings*, 1950). Cybernetics is defined as the study of the systems of control and communication, from both a theoretical and a practical point of view. The systems studied include inanimate and animate ones, there being an old idea that animals and humans are essentially very complex machines. Although the science of cybernetics is itself relatively new, much work was done for many years in various fields which have now been brought together in the one science. Some of these fields of study are as diverse as mathematics and biology, electronics and physiology, as well as engineering and psychology.

The basic principles

(a) *Control by feedback*

The feedback process is one whereby some part of the output of a system is fed back into the system as part of the input, so as to control the output. This, although perhaps

seeming to be rather complicated, is actually a fundamental principle of life. Some simple examples will illustrate the principle in inanimate systems.

First, the *thermostat*. This is a device that is used to control the temperature of a system (room, oven, hot-water cistern) so that it stays within set limits. Consider an immersion heater thermostat. When the water is heated sufficiently by the electric current the thermostat switches off the current. Subsequently the water cools down until, at a selected temperature, the thermostat switches on the current again. The water is then heated to the higher temperature, when the process is repeated.

Second, the *water-tank float valve*. When the tank has water taken from it the level drops, and so does the float valve; this allows water from the main to enter the tank. As the water level rises it carries the float up with it, until the tank is again full, and the inflow of water is stopped.

Third, the *automatic volume control* in a radio receiver. This control ensures that the fading of the programme (very noticeable in sets without a.v.c.) is much reduced. A strong signal received by the set is amplified less than a weaker signal so that the sound output remains fairly constant, thus reducing the amount of knob-adjustment that needs to be made.

In the examples given above the feedback is that which is termed *negative*. This means that the fraction of the output that is fed back reduces the resultant output; e.g. the float valve allows *less* water in as the tank fills. Negative feedback is sometimes termed *error-correcting*, or *zero-ing*, feedback, and results in the system to which it is applied being more stable than it would be without the negative feedback. Positive feedback usually leads to instability, or "runaway" conditions. For example, if an engine were arranged so that an increase in speed resulted in more fuel being supplied, which in turn increases the speed further, with consequent increase in fuel supply, the engine would quickly reach the stage of disintegration. Positive feedback is not always undesirable, indeed for some things it is essential; but negative feedback is more important.

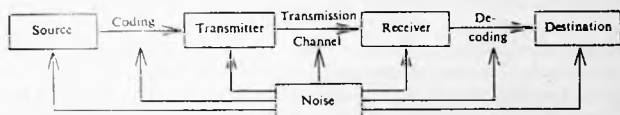
So far, we have considered feedback only in connection with *inanimate* systems, but the principle is well established in *living organisms*—in fact, without it life would be impossible.

The tendency towards maintaining a steady condition in organisms is termed *homeostasis*. Homeostatic mechanisms have been experienced by most people, although almost certainly the term is new to them. Such are (i) blood clotting (with associated action of release of further blood cells from the spleen, and the constriction of the surface blood vessels in cases of serious injury); (ii) the maintaining of the body temperature at as near the normal value (98.4°F.) as possible (by shivering and the closing of the pores of the skin if the body is cold; or by increased blood flow in the vessels nearest the skin and by sweating if the body is hot); and (iii) the securing of an adequate supply of oxygen for body and brain cells under conditions of physical exertion.

Feedback systems are usually termed servomechanisms in mechanical systems, feedback amplifiers in electronic systems, and homeostatic systems in living organisms. The mode of operation may vary but the principle is the same.

(b) Communication

Before adequate control of any mechanism or organism can be effected there must be some measure of communication. The basic essentials of communication are shown in the diagram below. Each particular section may exist in various forms, depending on the nature of the communication.



Before examining a few examples we need to explain the terms "noise" and "information loss". Noise is the unwanted information that is always present in any communication process and may be introduced at any stage; information loss may also occur at any stage in the chain of communication, and may be so great as to render meaningless the signals actually reaching their destination.

(i) Our first example is that of a telephone system, which is essentially two telephones joined by various mechanical and electrical links. Mechanical vibrations caused by the voice of the caller in the mouthpiece of the telephone are changed into nearly corresponding electrical impulses (coding and informa-

tion loss). These impulses are sent by the first exchange (transmitter) to the second exchange (receiver) along the wires (the channel). From the second exchange the signals are sent to the recipient's telephone earpiece, where the electrical impulses are converted into mechanical vibrations (decoding), and arrive at their destination, the ear. The noise that is also heard by the ear may come from several sources. Thus there may be external sounds which enter the mouthpiece of the caller's telephone and are sent through the system; there may be electrical noise (hissing and clicks) arising in the system itself, and then there are the external sounds that are around the recipient. The "information loss" may not be sufficiently great as to make the message unintelligible, but is usually enough to make the caller's voice sound strange. This strangeness feature of telephone conversations is well known and is a consequence of the deliberate restriction of the capacity of the channel to carry information. By limiting the amount of information carried in each conversation, the number of separate conversations that can be carried by a given number of telephone wires is increased.

(ii) Our second example is fairly closely related to the first. A friend, sitting next to you in a bus, says: "I saw your brother yesterday." The effective source of the message is your friend's voice (the actual source is his brain which encodes the message in words which are transmitted by his vocal chords). When the air vibrations caused by his voice enter your ear they are mixed up with all those caused by all the other normal sounds found in a bus—other voices, engine and traffic noises, etc. The nerve impulses which are sent to your brain due to the vibration of your eardrums include those due to this noise. The brain selects the signals due to your friend's voice and decodes them into words which are then interpreted as to meaning, and you have got the message. Two further points of communication theory emerge from this example. First, the discrimination or selection of signals, which enables you to pick out, of all the sounds received, those that are required, and to reject more or less completely the unwanted ones. Such discrimination is practised by almost everyone many times daily, although it is usually done unconsciously. A person can listen to one voice among many others in a crowd, whereas a tape recording of the same crowd would not emphasize one voice at the expense of the others; most of us have experienced: "Sorry, could you say that again, I was listening to someone

else." The second point is that it is only information which is unknown or unexpected that conveys anything of real value to the hearer.

(iii) In our last example we shall consider a simple situation which involves feedback of information so as to modify subsequent action. A grocer is requested to weigh out a pound of walnuts. In fact he will not be able to weigh *exactly* a pound of nuts but will get as near to it as he can, without spending too much time over the matter. The grocer, having got the message from the customer, by a series of actions controlled by his brain, pours on to the weighing machine some nuts. The weight indicator (pointer or dial) shows whether or not the required quantity is in the pan. This indicator is the source of information, and the coding is achieved by the scale of numbers over which the pointer moves. The grocer sees the reading and acts appropriately by adding more nuts if the desired quantity is not reached, or by removing some if it has been exceeded. The noise in this case is the light from all other objects in the grocer's field of view, and is reduced by his concentration on the weighing machine. Of course, there may also be audible sounds which will be distracting.

Applications of the principles of cybernetics:

(a) *to inanimate mechanisms*

The principles have been applied with varying measures of success to different types of mechanism, ranging from the fairly simple (such as the float valve) to the most complex of the electronic computers. The most interesting of the mechanisms that involve the principles are those that, to a greater or less degree, show characteristics usually associated with animate organisms. It is by the detailed study of such mechanisms that an increasingly reliable understanding of the working of the human brain can be achieved, although it would be foolish to think that complete understanding is possible.

Some of the simpler of these machines are the maze runners, which can be arranged, by the inclusion of suitable electrical circuits, to pass correctly through the maze only after several attempts, during which they correct the mistakes of the previous run. They could, of course, be so programmed that they run through the maze correctly every time, but it is the built-in ability to learn by mistakes that makes these devices both interesting and important. Similar machines can be (and

have been) made which show conditioned reflex actions, the Conditioned Reflex Analogue (CORA) designed and built by W. Grey Walter being probably the best known.

Implicit in all machines capable of learning is some memory, or information storage, device. Signals from the new set of conditions can be compared with those stored in the memory, and appropriate action taken depending on whether the machine recognizes the "new" conditions as familiar or not.

Computers, or electronic brains as they are popularly called, have very large memory units, and can be programmed so as to play games such as noughts and crosses, and chess. The importance of making the computer play games is that learning abilities can be studied under controlled conditions, since the games played all obey certain rules which are precise. Of course, the computers are more usually occupied in performing rapid calculations, or in controlling the behaviour of other machines—a procedure that is increasing in industrial processes. Such use brings with it the fears of redundancy, particularly as automation is introduced into more and more processes.

(b) *to animate organisms*

Since cybernetic principles are evident in living organisms, an increasing knowledge of them will lead to improved methods of learning and to a fuller understanding of the learning process.

The human brain has been likened to a computer, although it is vastly more complex and much more compact than any that could ever be manufactured. Certainly the comparison is a valid one, since both brain and computer use essentially the same type of "language"—the binary code (see the 1963 Study Handbook, Section XV). Both have feedback circuits which differ in form but not function; and both have memory stores.

As more of the principles of cybernetics become understood, from work done on various mechanical and electrical devices, they can be seen to have expression in living matter. Some of the problems of a psychological nature that occur among human beings have been attacked with a fair measure of success by using the knowledge gained in the electrical field of study. Epileptic fits are caused by an electrical storm in the brain, during which it seems as if many of the neural loops

suffer a short-circuit, which sooner or later (depending on the severity of the attack) is corrected.

Cybernetics is a fast-growing science, it is making a widespread impact on industry, and it is leading us to a greater knowledge and understanding of ourselves—surely a good thing for mankind.

Suggested books:

Minds and Machines. W. Sluckin. (Pelican A308. 3s. 6d.)

The Living Brain. W. Grey Walter. (Pelican A526. 3s. 6d.)

The Brain as a Computer. F. H. George. (From a library, as much of it is rather specialized.)

(iii) THE IMPACT ON RELIGION

NOTES BY W. ARNOLD HALL

This Study is intended to provide material for at least *two* sessions.

Some eminent scientists are deeply religious people. Science and religion, therefore, are not incompatible; they peacefully co-exist in the minds of many able people. Scientists are not necessarily sceptics; and sceptics are not necessarily scientists. Indeed scepticism, atheism and agnosticism are about as old as man and certainly as old as philosophy, by comparison with which modern science is young. Modern science, however, may be said to have sharpened some philosophical and religious problems, and there is a somewhat widespread opinion that it has *discredited* religious belief. There is truth in this opinion: some scientific knowledge certainly has discredited some religious beliefs—for instance, the belief in a three-storey universe or the one-time belief that the universe as we know it was created within a few days in 4004 B.C. On the other hand, it is equally true that science has *strengthened* religious belief, for it has enhanced our sense of the wonder of the world's nature and existence and has emphasized the importance of learning how to live together, a matter on which the great religious teachers have more or less agreed. In short, the impact of science upon religion has been both favourable and unfavourable, according to the particular beliefs which religiously-minded people espouse. The total impact has not necessarily been discouraging.

What is religion?

The question is sure to be asked by someone: what is religion? For a dispassionate answer, and to avoid theological dispute, we might go to the psychologist, who will say that religion is a *state of mind* characterized by certain *feelings* and certain *beliefs*. The feelings of religion may be relatively constant but the beliefs may differ considerably—hence the different “religions”. So far as feeling is concerned, religion is an emotional response of reverence. Whatever awakens and strengthens reverence awakens and strengthens religion. The springs of religion lie there—in wonder and awe, which are the ingredients of reverence. But to whom or to what should man’s reverence be given? Therein lies the relevance of the other element—belief; for the human race has not been agreed as to the proper objects of its fundamental reverence. Indeed the history of religion is but the story of the different objects (beliefs) of man’s worship and of the different expressions of that worship. But the reverence—the wonder and the awe—have been more or less the same throughout the story.

Questions for discussion:

- (i) Has science diminished or increased your sense of wonder? (Consider in this connection the amazing revelations of the telescope and the microscope.)
- (ii) Has science diminished or confirmed any of your religious beliefs? If so, which?

Science and man’s significance

Modern man, it has been said, has lost a sense of his cosmic significance; and this, it is said, is due mainly to the advancement of science. There is truth in this, for the universe is now known to be of immense and indeed immeasurable magnitude—finite, perhaps, but boundless. In terms of size alone, what is man that we should be mindful of him? Consider the following description of him:

“In the visible world the Milky Way is a tiny fragment. Within this fragment the solar system is an infinitesimal speck, and of this speck our planet is a microscopic dot. On this dot tiny lumps of impure carbon and water crawl about for a few years, until they dissolve into the elements of which they are compounded.”

That was written forty years ago, since when radio-astronomy has dwarfed us infinitely more. There are galaxies beyond galaxies, we are told, whose light (at a speed of 186,000 miles a second) has been travelling towards us since before the earth was formed. Many feel that man's indescribable smallness in the cosmos leaves life with no meaning, insignificant. The French philosopher J. P. Sartre says that man needs to feel he serves some purpose greater than himself, but that there is none.

It may be some reply to this estimate to say that "the essential quality of the universe consists not only in its incredible immensity but equally in its incredible diversity and particularity" (R. M. Wilson, "Science and Religious Thinking", *One and All*, October 1962). Each of us, it is argued, is unique; no two of us are exactly the same. Each reflects the whole in his own way. In this connection it is to be noted that the microscope gives a revelation as marvellous as does the telescope: it discloses the wonder of the infinitely small, the extraordinary pattern built into every detail of the world. Moreover, even the telescope view of the world bestows on man a dignity and significance; for, astronomically speaking, man is an astronomer, able to measure and comprehend the immensities that await his exploring mind. Man is thus, in Shelley's phrase, "the eye with which the universe beholds itself". In terms of man's significance, therefore, the impact of science is at least as invigorating as it is enervating.

Science and miracle

A second impact of science upon religion, or at any rate upon religious belief, has been in connection with so-called miracle. Religious thought appears to have had a kind of vested interest in the idea of miracle, viewed as something for which no natural explanation can be given, something which is scientifically unexplainable or at any rate unexplained. A miracle is, after all, as the root of the word implies, a marvellous event, one that leaves you wondering. This concern for the miraculous leads the religious mind to be constantly watching for loopholes in the scientific account of things, for gaps which indicate a supernatural act or agency, for events which must be direct interventions by God—suspensions, as it were, of the laws of the universe which operate most of the time. There is a looking for "acts of God", a term incidentally still on the

statute-book. This frame of mind must have suffered considerable disturbance as it has seen area after area of hitherto "unexplained" phenomena taken over by science, which replaces mysteries with facts. An American writer has put the matter thus:

"Science brings into camp every day a new fact captured by its pickets, scouting along the line between the known and the unknown. The mysteries are fading away, and if they are the capital of religion, then religion must be fading away."

It has been clear, however, for a long time now that fewer and fewer people are resting their religious thought on the "miraculous" conceived as the mysterious. A view which has become widely accepted is indicated by the following considerations:

(i) An increased understanding of the world, such as science makes possible, does not necessarily destroy the wonder of the world or the mystery of its very existence.

(ii) The "laws of nature", as we call them, are but observed *regularities* of process; they are not so to speak superior to and imposed on the Creator but are the general methods of his working.

(iii) It is not more remarkable for the Creator to conduct his world by special interventions than to do so by regular processes. Special interventions suggest that his previous arrangements were inadequate, a difficult supposition to accept.

(iv) It is not satisfactory thinking to invoke the supernatural whenever we are unable to find a natural explanation for an event.

(v) "Explaining" an event means little more than understanding the sequences of cause and effect in which that event is an item: the entire network of sequences may still be remarkable and evoke our admiration.

(vi) The "laws of nature" are still in the process of being discovered; many of them may as yet be unknown to us, leaving a number of things still "unexplained".

Considerations of this kind point to the possibility of science explaining many events which formerly were interpreted as supernatural intervention; in which case those events will no longer be termed "miracles" in the ordinary sense of the term. Perhaps the miraculous will in due time disappear from our thought and vocabulary. For the religious mind,

however, this will mean no more than thinking of the Creator's work in terms of regular rather than of spasmodic activity.

Question for discussion:

"There is no 'God of the gaps' to take over at those strategic places where science fails; gaps of that sort have the unpreventable habit of shrinking." (C. A. Coulson, *Science and Christian Belief*.) Do you accept this view?

Science and human personality

In some circles it is thought that the development of the biological and physico-chemical sciences has borne seriously upon the religious interpretation of life. "Among scientists", says a professor of physiology, "it is the biologists who are frankly materialist and determinist in their attitude", the physicists and mathematicians much less so. In genetics and biochemistry the close relation of body and mind has been made abundantly clear. Experiments in brain surgery lead to the same conclusion. If we prefer to think in terms of mind rather than of brain, we are reminded of how the mind itself can be "conditioned", often from diabolical motives and with diabolical results. Is the mental life of all of us—thoughts, feelings and behaviour—*solely* the result of the physical circumstances in which we have been reared or in which we happen to be placed? Does the state of our glands entirely determine what we feel and do? Consider these words from a Cambridge lecturer in biology:

"When a man distinguishes himself in the face of danger or during a sudden crisis, he is under the influence of adrenalin. Heroes are simply people with enlarged adrenal glands. This adrenalin can be made in the laboratory by the distillation of coal tar, so now we know what heroes are made of."

The hypodermic needle to-day can work dire changes and so also can the psychological pressures perfected with such sinister purposes in this century. In such a battle for the mind what chance would any of us have? Moreover, apart from such outside pressures, are we not what we are in consequence of our inherited physical structure and dispositions? Is free-will, after all, an illusion?

It is a curious thing that, notwithstanding all that impinges upon us, we all suppose and feel that we do in fact act of our own free-will, however circumscribed that will may be.

And this feeling or experience of freedom, notwithstanding outside influences, is defensible. For though our thoughts and actions may be influenced and even in part determined by our circumstances, they may nevertheless be free. We move in determinate grooves, but we move at will. To be free does not by definition imply that our conduct is uninfluenced or uncaused or unpredictable but only that it is *uncompelled*. We can in many matters correctly anticipate each other's reactions and conduct because we know the kind of people we each are—the ideas which influence us, the considerations which weigh with us, the very character from which our personal actions flow. But it is not unreasonable that in law we are each held to be answerable for our conduct, no matter what predisposing and therefore extenuating circumstances may be taken into account. Science, for all its advanced knowledge of human personality, has not denied that we are free in an essential sense of that word; but it has enlarged our understanding of what lies behind any actions we take.

If we are looking for an area in our life in which our personal freedom is capable of enlargement and development, an area in which we may transcend as it were our material embodiment, it will be found in the exercise of inward reflection, of private meditation. Some will add the experience of mystic communion with the Creative Mind in whom we live and move and have our being.

Question for discussion:

Can saints *help* being saints, or criminals *help* being criminals?

Science and the unknown

Science makes no claim to have completed its programme of investigation into the nature of things. Moreover, in matters which have already been penetrated, there are differences of view between scientist and scientist; and where there is difference there cannot be certainty of knowledge.

An example may be taken. Scientists are not yet agreed about the origin of the universe. Some think it was created *suddenly*, as it were, about 8,000 million years ago, with an explosive creation of hydrogen. Others think that hydrogen is *continuously* being created and that it has always been so. Perhaps a third view can be discerned in those who, to avoid

the difficulties of the first view, suppose that the universe pulsates, so that before the 8,000 million years of expansion which we are now in, the universe was contracting, and before that it was expanding again. Science does not yet know.

A further example, from the world of medicine, would be the prevailing ignorance of scientists as to the *cause* of cancer, pending the discovery of which the cure also remains unknown. Again, there are many kinds of living beings which scientists are not yet able to "create" in the laboratory, in the sense satirically adumbrated in Aldous Huxley's *Brave New World*, where he depicts man himself as being "manufactured". One cannot set any limit to what the scientific search for knowledge may yet attain. Some day science may know the answer to all the above problems. Will it in that day have a further adverse impact upon religion? The answer may well be: only if religious belief is resolutely attached to conceptions which call for revision. At one time the idea of evolution was thought to be in conflict with religion, when it was in fact in conflict only with a particular religious conception of the origin of things. Nowadays most religious people accept the evolutionary principle that the varied species of vegetable and animal life have come into being by gradual ascent, which is what evolution signifies—a long story of developing life from some simple protoplasm to the mental life of man. The principle leaves untouched the idea of an eternal Creative Power bringing into being, *by one means or another*, the entire cosmos. All scientific circles accept the principle of evolution, in some form or other, as true. A scientist who could refute it would at once (it has been said) rank higher than a Copernicus. But true or false, the idea is fully compatible with the religious hypothesis. In short, therefore, we may well prepare to accept every fresh verified disclosure of science and build it into our religious view of things.

The ultimate mysteries

Are there no secrets, then, that may remain open to religion but closed to science? Are there not likely to be any residual "mysteries", which are so often deemed endemic to religion? Are there not some mysteries which show little sign of "giving place to facts"? Perhaps there are. Consider the following remarks:

"The effort of human thought has not been able to track down the essence of a single gnat." (Thomas Aquinas)

"No one knows one seven-billionth of one per cent. about anything." (Thomas Edison)

"In its ultimate nature, life is incomprehensible." (Herbert Spencer)

"The innermost character of nature is as little understood by us as it was by Empedocles 2,400 years ago . . . The essence and substance become more mysterious the deeper we penetrate." (Ernst Haeckel)

"The advance of scientific knowledge does not seem to make either our universe or our life in it any less mysterious. It appears to me to be unthinking credulity to believe that the mystery has become less through scientific advance." (J. S. Haldane)

Science, in short, has not removed but *increased* our grounds for wonder. We are challenged to make our guess at life's meaning as a whole.

Herbert Spencer, agnostic as he was, voiced in his autobiography what he called a "paralyzing thought":

"What if, of all that is thus incomprehensible to us, there exists no comprehension anywhere?"

It is still a thought for the 'sixties.

Question for discussion:

"Religion is the total response of man to all his environment" (C. A. Coulson). Can religion, so conceived, stand the impact of science in the 'sixties?

For reference:

1. *Science, Religion and the Future*. C. E. Raven. (Cambridge Univ. Press. 1943.)
2. *Science and Christian Belief*. C. A. Coulson. (Oxford Univ. Press. 1955. Now also Fontana Book. 2s. 6d. 1961.)
3. *Modern Science and Christian Beliefs*. A. F. Smethurst. (Nisbet. 1955.)
4. *Religion without Revelation*. Julian S. Huxley. (Parrish. 1957. 21s.)

Section VII

Theatre in the 'Sixties

NOTES BY PIERRE EDMUNDS

(i) GOING TO THE THEATRE

The aim of this study is to look at some of the opportunities we have of seeing plays performed in theatres, and to consider what we can do to increase and improve these opportunities. Schools would benefit greatly if, either to prepare for the study or to follow it up, one or two members could make a survey of theatrical activity in their own district. The possible scope of such a survey is outlined at the end of the study.

A night out

It is any evening this year—or some year before 1970—and you and your family are off to see a play. The theatre is within easy distance by bus or car, in the centre of the nearest town, and it is quite a local landmark, with its attractive modern architecture and its brightly-lit entrance.

It may be part of the town hall or civic centre; in any case, the town council will almost certainly have something to do with it.

Although you visit the theatre regularly, it is always “an occasion”, with happy expectancy in the air. In the big foyers of the theatre, where there may well be a local art exhibition going on, you meet many people you know, all looking forward to the play. Perhaps you join them for coffee or a drink before you go into the auditorium.

Inside, the seats are warm and comfortable, and you can see and hear well. The play is an interesting one—written in a series of quickly moving scenes which seem to owe something to television plays and are performed on an “open stage” which juts out into the audience. You are not sure if you like it as much as the last one you saw here, which was a more conventional play done in a traditional setting—but it will give you

plenty to talk about in the intervals and after the play is over.

You notice from the programme that, in a fortnight's time, the company is putting on a play your adult school studied ten years or more ago—by Chekhov, perhaps, or Ibsen. Then, it seemed unlikely that you would ever get a chance to see it well done in a theatre so near your home. But times have changed.

New theatres for old

"But none of this is true," you say. "Theatre-going isn't like that in *our* part of the world."

No, the preceding paragraph was partly an imaginative picture of what many of us hope to see before the end of the 'sixties. But it is not entirely imaginative. Already, we seem at last to be moving in the right direction.

In recent years we have heard much about theatres closing down for lack of support, and it is right that an alarm should have been sounded. It is worth reminding ourselves, however, that in many places people have heard that alarm and have done something about it. Since 1958, for example, the people of Coventry have been able to enjoy playgoing in their fine new Belgrade Theatre, built by their city council at a cost of £274,000, and "guaranteed" to a limit of £5,000 a year. Since 1962, Croydon has had its excellent Ashcroft Theatre, part of the borough council's Fairfield Halls, built at a cost of £1½ million. This summer (1964) Guildford will get its beautiful new Yvonne Arnaud Theatre, built on an island site given by the town council, which has also contributed £20,000 towards the estimated cost of £200,000. Birmingham corporation is rebuilding the city's famous "Rep" at a cost of half a million pounds, and will guarantee £39,000 a year towards the running expenses. In the north-east, Newcastle already has its new Flora Robson theatre; and in Sunderland, Hull and Darlington the local councils have been solely or largely responsible for transforming empty theatres into lively centres of drama and the other arts.

What is happening in these towns, and in many other places, can and should happen all over the country. Why?

Plays need theatres

The drama is one of the most effective means of showing men and women the immense variety of their relationships to

one another and to the universe in which they live. That is why our adult school handbooks so often contain studies of plays, and why our children, too, study plays as an essential part of their education.

But a play is not complete until it is performed in the medium for which it is written. Until our own time, plays have been written for theatres, and, even in these days of television, the theatre is the proper home of drama. One reason for this is that drama is a corporate art, involving an interplay between actors and audience. If you have ever been in even the sketchiest amateur production, you will know how important audience-reaction is. If you have been to see the same production more than once, you will have noticed how varying audience-reaction altered the performance and the total effect.

Many people became freshly aware of all this during the second world war, when the threat of bombing drove theatre companies back to provincial tours, giving some audiences their first experience of good professional theatre.

The revival was backed by Government money through the Council for the Encouragement of Music and the Arts (C.E.M.A.), which later became the Arts Council. In 1948 a new Local Government Act recognized the importance of "live" entertainment by empowering local authorities to spend up to a sixpenny rate* on theatre, music, the other arts, and "any entertainment".

Rising costs

Local authorities were slow to use this new power. "Why should the many be taxed to provide the pleasure of the few?" ran the argument—the same cry that had been raised against free libraries a century earlier. Meanwhile the cheapness and novelty of television kept more and more people at home. And theatres fought a losing battle against rising costs.

Since the war, prices in general have trebled, and prices of property (including the rents of theatres, which are usually in valuable commercial areas) have gone up even more. On this

* This figure was, of course, based on the old rating valuations. The revaluations which came into force last year (1963) roughly trebled all values, so a sixpenny rate would now raise three times as much money. But it was not the intention of the 1948 Act that the equivalent of a one-and-sixpenny rate should be spent on the arts and entertainment, and in this study, references to the product of a sixpenny rate are all based on the pre-1963 valuations.

score alone, the best seat in an ordinary provincial theatre would have had to go up from about 5s. before the war to 17s. 6d. to-day. People cannot, or will not, afford such prices for regular local playgoing, as distinct from an occasional outing to London or Stratford. So theatres had to cut their costs and lower their standards. Variety theatres especially reached an all-time low with a series of talentless "girlie" shows which drove even more people away. Few of us can have had any sense of loss when such establishments closed down—but, unfortunately, the theatre buildings themselves became derelict, and were taken in the end for the sites of shops or offices. In 1939 there were some 300 theatres open in the provinces; in 1960 there were only 120.

On the other hand, there was evidence of some support for professional repertory companies—companies, that is, permanently based in one town and presenting different plays at weekly, fortnightly, or longer intervals. Such companies quickly put down local roots and become part of the local community. In 1939 there were only 12 permanent repertory companies in England; in 1960 there were 44. But most of these could continue only if subsidized.

Drama on the rates?

Central government has taken the lead in providing subsidy, through the Arts Council. In 1963-64 Government spending on the arts is likely to be about £11 million—still less in proportion to population than is spent by any of the other 14 European countries which keep records. This sum includes grants for music, painting and other arts, as well as for drama. In 1961-62 Arts Council grants for drama amounted to £341,000. Of this, £225,000 was for theatres and companies outside London.

The real answer to the problem lies with the local authorities, and, as we have seen, a number of them are now building or supporting theatres. Others have plans to include theatres in new civic centres which should be completed within the next ten years.

But these local subsidies are still far from generous. The 1961-62 Report of the Arts Council (the latest published when these notes were written) said:

"Instead of providing the permissive sixpenny rate per annum for the arts, the local authorities are between them

providing a paltry total which amounts to less than one-tenth of a penny rate."

On the old valuation, a sixpenny rate would raise £45,000 in Birkenhead, £23,000 in Burnley, £28,000 in Gloucester, £37,000 in Preston, £54,000 in Reading, £99,000 in Southampton. Yet not one of these county boroughs has a live theatre.

Even Birmingham, setting aside yearly sums of £39,000 for its Rep, £35,000 for its symphony orchestra, and £70,000 for other arts projects, will be spending only a three-halfpenny rate.

Over the country as a whole, only some £300,000 is being spent each year. A sixpenny rate (old valuation) would raise £18 million a year.

Amateurs to the rescue

So, in many places, only amateur groups represent the live theatre. Some of these can equal the standards of average professional companies; and often, since they do not have to pay actors' salaries, they can mount more ambitious plays, involving big casts.

Amateurs have a specially important part to play in towns which are too small to support a regular professional company. Amateurs, however, are the first to agree that they are no satisfactory substitute for the professional theatre; and few amateur companies can present plays continuously throughout the year.

Nor are they entirely free of financial troubles. Some of the better amateur companies have their own theatres: twenty-five such groups are affiliated to the Little Theatres Guild of Great Britain. Although they can cover their running costs, they may need help to maintain or improve their premises. Some are now getting this from their local councils. The Questors, at Ealing, have had a grant of £7,250; the People's Theatre, at Newcastle, grants of some £12,000; and the Crescent Theatre, at Birmingham, an interest-free loan of £30,000.

On wheels

For small towns, and villages, some means of providing at least occasional professional productions has to be found. For many years the Century Theatre has provided one such means. This is a travelling theatre, built in lorries and caravans to tour the country. It provides a comfortable, well-equipped

theatre which many permanent repertory companies would envy, and travels with a repertory of two or three plays.

Another successful idea, pioneered by the Arts Council, is to put not the theatre but the audience on wheels. The Council enables the theatre in the largest nearest large town to subsidize coach transport for people from outlying villages. Its Annual Report shows the value of this:

"The Northampton Repertory Theatre, for example, used a subsidy of £750 last year (1961-62) to bring 13,000 more people to the theatre, and an extra £3,000 to the box office . . . Sixteen theatres received between them approximately £6,000, a subsidy which yielded four times as much additional money at the box office."

Trade unions and the arts

Subsidies from central and local government funds are provided, in the long run, by the community as a whole. In 1960 a group of lively young artists, led by the dramatist Arnold Wesker (whose play, *Roots*, is the subject of our next study), challenged the trade union movement to become a patron of the arts. The result was a famous resolution of the 1960 Trades Union Congress. This recognized "the importance of the arts in the life of the community especially now when many unions are securing a shorter working week and greater leisure for their members", and asked for "greater participation by the trade union movement in all cultural activities".

The first intention of Centre 42 (as Wesker's movement came to be known: it was the number of the T.U.C. resolution) was to set up a centre of the arts in London. Almost immediately, however, it began to get appeals from local trades councils to provide arts festivals in particular towns. In 1962 it mounted six such festivals, each of a week's duration, with plays, music-drama, exhibitions, folk-song concerts, and dances. They cost nearly £50,000. So far, Centre 42 has received only negligible support from the trade unions and local authorities, and none from the Arts Council. Its policy has been much criticized, especially by those who insist that "the working class is just not interested in culture". Nevertheless its challenge to one of the wealthiest sections of the community—the trade unions—still holds force; and its first annual report, published in July 1963, affirms its determination to remain in being.

What can we do?

Adult school members, like everyone else, are taxpayers and ratepayers. They can use their influence to prepare public opinion for greater public expenditure on the theatre and other arts. To do this, they will have to show that they know what they are talking about, and that they are ready to support what they demand.

The first thing they must do, therefore, is to get the facts about the position in their own areas. If there is a professional theatre, is it in financial difficulty? Does it receive any Arts Council grant and/or any local subsidy? Has it made any special appeal for funds? (If so, can the school help it, at least to the extent of one collection?) If there is no local professional theatre, are there any plans for one? How many amateur groups are there? What are their standards, and could these be improved?

Do school members use their present opportunities of playgoing, professional or amateur, locally or in a nearby town?

Has your school ever got together with other schools in the district (or the county union) to suggest a particular play to a local repertory company—perhaps a play from the Handbook?

Lastly, let every member of the school answer the question: Are you prepared to see the rates go up by a penny (or even sixpence) if this would mean adequate provision for the arts in your own town?

For reference:

Housing the Arts in Great Britain—Part II: The Needs of the English Provinces (The Arts Council of Great Britain. 1961. 5s.).

A Brighter Prospect—The 1961-62 Report of the Arts Council (The Arts Council of Great Britain. 2s. 6d.). *Note:* The 1962-63 Annual Report should be available by the time this study is taken in schools.

Theatre Outlook. J. B. Priestley. This book, published in 1947, should be obtainable from a library. Its statistics are out of date, but it gives a useful general account of theatre organization.

(ii) "ROOTS"

A Play by ARNOLD WESKER

The aim of the school will be to study and enjoy a play by a dramatist of the 'sixties—one whose "message" has special relevance for us at this time.

Book reference:

Roots. Arnold Wesker (Penguin Plays. 2s. 6d.). A brief biography of the author is printed on the back of the book, which also contains an introduction by Bernard Levin. Page references in these handbook notes are to this edition.

"We want the third-rate—we got it!"

"Do you think when the really talented people in the country get to work they get to work for us? Hell if they do! Do you think they don't know we 'ont make the effort? The writers don't write thinkin' we can understand, nor the painters don't paint expecting us to be interested—that they don't, nor don't the composers give out music thinking we can appreciate it. 'Blust,' they say, 'the masses is too stupid for us to come down to them. Blust,' they say, 'if they don't make no effort why should we bother?' So you know who come along? The slop singers and the pop writers and the film makers and women's magazines and the Sunday papers and the picture strip love stories—that's who come along, and you don't have to make no effort for them, it come easy. 'We know where the money lie,' they say, 'hell we do! The workers have got it so let's give them what they want. If they want slop songs and film idols we'll give 'em that then. If they want words of one syllable, we'll give 'em that then. If they want the third-rate, BLUST! We'll give 'em THAT then. Anything's good enough for them 'cos they don't ask for no more!' The whole stinkin' commercial world insults us and we don't care a damn . . . It's our own bloody fault. We want the third-rate—we got it! We got it!"

The speech—almost the last in the play—helps to explain why *Roots* is included in this handbook. It is an urgent warning about one aspect of life in the 'sixties. We all (argues Arnold Wesker) have more leisure and more money than ever before. If we will make the effort, we can have a fuller, richer life. But there are easy profits to be made by exploiting us, by dissuading us from effort, by giving us "what the public wants"—with "wants" interpreted only in the lowest sense.

This process is going on all around us, debasing standards and widening the gulf between serious art and the mass audience.

Of course, there is another side to the story—the growing demand for the best in drama, music and literature. But, although Wesker may exaggerate—as a dramatist must, to seize our interest—what he says is true enough to command the close attention of groups like ours, part of whose official aim is “to enrich life through appreciation”. So we can study *Roots* both as an example of the dramatist’s art, and as a commentary on a vital problem of the ’sixties.

A simple play—but a worthwhile one

Roots is a play we can all enjoy, and understand, at first seeing or first reading. This is as it should be—for Wesker wants to bridge that gulf between the artist and his potential public. So he gives us something deceptively simple in form: a “truly rural” comedy, a family play about a girl who means to better herself. But he raises it above this level by his profound insight into his characters, by the quality of his writing, and by the urgency of his concern.

The story—with suggested readings

First of all, then, let us consider the story of the play.

Notes to schools:

(a) Some members of your school may not know how the play ends. If so, try not to reveal this until the appropriate moment in the readings.

(b) The play is set in Norfolk, and the author provides some hints on the pronunciation of Norfolk dialect. Note also, however, his statement that “it could be a play about any country people and the moral could certainly extend to the metropolis.” You may find it better to have the readings in your local dialect.

(c) Words like “bugger” and “sod” crop up in the readings. Avoid embarrassment by mentioning this beforehand. Point out that the swearing is not meant to shock—it is part of the daily speech of these characters.

Act One

Beatie Bryant, aged 22, has been working in an hotel in London. She returns to Norfolk for a fortnight’s holiday. This

Act is set in the house of her sister and brother-in-law (Jenny and Jimmy), where she is to spend the first few days. She is expecting to marry a young intellectual (Ronnie Kahn) who works in the same hotel, and who is coming down to meet the family later.

Read: From the beginning of the play to foot of page 23 (Jimmy's exit).

Act Two

This Act is set in the kitchen of Beatie's parents' house.

In the first scene, her mother has a short visit from the village drunk, Stan Mann—whose death is reported later.

Read: From the beginning of the Act to near the foot of page 37 (Beatie's entrance).

Beatie arrives, and her mother gossips away to her. Then her father comes home from work with "guts ache". His young boss calls round, and there is an ominous suggestion that he may not be fit for work. The boss brings news of Stan Mann's death. The scene ends with a row when Beatie wants to use the oven to bake a cake for Jenny.

Read: From top of page 48 (Mrs. Bryant: "That was Mr. Healey . . .") to end of scene.

In the second scene of this Act, Mrs. Bryant refuses to speak to her husband because of his meanness over the cake. When he is gone she continues to gossip to Beatie while the latter takes a bath. Beatie tries, not without some success, to interest her mother in something better than pop songs.

Read: From two-thirds down page 55 (Beatie: "Isn't your nose a funny thing . . .") to end of scene.

Act Three

The scene is the front room in Beatie's parents' house. Her fortnight has passed, and her mother has prepared a massive tea to welcome Ronnie. Jenny and Jimmy are there, and so are Beatie's brother and sister-in-law (Frank and Pearl). Mr. Bryant comes in from work, and reveals that, because of his sickness, he has been put on casual labour.

Read: From two-thirds down page 63 (Frank: "And this be the male head of the mighty Bryant clan!") to foot of page 64 (Mrs. Bryant goes to kitchen).

While they are waiting for Ronnie, they talk idly. For example—

Read: From near top of page 66 (Frank: "I see that boy . . .") to top line of page 67 (Beatie: ". . . off with his head.").

Just as Beatie is once again quoting Ronnie's views on life, the postman comes—with a parcel for Mrs. Bryant and a letter for Beatie.

Read: from foot of page 70 (knock at front door) to end of play.

People we get to know

One of the great merits of *Roots* is that, although its author has very strong views, none of the characters is presented as wholly black or wholly white. As the play unfolds, and after it is over, these people develop before our eyes and in our imaginations—because the dramatist himself has known them and understood them.

Here are some examples:

Beatie. She is the "heroine" of the play, and her final awakening ("Beatie stands alone, articulate at last—") is its climax. But she is by no means an entirely sympathetic character. For most of the play she is preaching second-hand opinions, fiercely doctrinaire. Her insistence on putting labels on things freezes her mother's spontaneity (page 45). Her own enthusiastic descriptions of her pursuit of Ronnie and of her life with him contain a warning of what is to come, as Jenny understands well enough (see page 24). Beatie has always been the spoilt child (pages 28-29), but she shows no recognition of what her family has done for her (page 56). The important point is that Wesker knows all this as well as we do—Beatie's priggishness is constantly mocked by members of her family. What makes her bearable—in fact, likeable—is her infectious vitality; and the dramatist cleverly ensures our sympathy at the end, when the tables are turned on her so that her final triumph comes out of adversity.

Mrs. Bryant. Perhaps the most interesting character in the play. Her life is punctuated by the passing of buses and tradespeople, circumscribed by gossip about illness and death. Yet she is the mainstay of the family and has brought up four children on the pittance which is all her husband can give her. She is thoughtless and cruel about sinners in general (page 66), but tolerant enough (the tolerance of apathy, Wesker may be

suggesting) towards those she knows (pages 52-54). She cares for flowers (page 39), and responds to Beatie's "lesson" in musical appreciation (page 58). Her first reaction to disaster is to prepare food and drink. One of the finest moments in the play is towards the end, when, without a word of self-pitying explanation, she sends back the dress she has ordered (page 71)—and we realize this is because her husband has had his pay halved.

Jimmy and Jenny. Beatie's apparently dull brother-in-law and sister. But Jimmy has accepted Jenny's illegitimate baby (page 26), and their relationship seems contentedly affectionate. Jenny herself is endearingly prim (pages 17, 20, 32), but capable of devastating comment on male vanity (page 62). She is instinctively wise enough to see that there is no future for Beatie and Ronnie (pages 24, 72).

Stan Mann. He appears for only three of the play's 60 pages; but, when it is performed, he makes an unforgettable impression. He has one of the finest speeches in the play (page 36, beginning "Hell! Thaas what kep' me goin' look."). The Bryants' comments on his death ("Seem like the whole world gone suddenly dead don' it?" says Beatie) ring completely true. Only much later in the play (page 65) do we get our last mention of him.

Depth—and dialogue

Nearly all the characters in *Roots* can be studied in this way; and even the most unlikely will reveal sympathetic traits. This gives the play a three-dimensional quality—a depth, which may be surprising in so apparently unlikely a framework.

This effect is greatly helped by the actual words of the play. In common with many other young dramatists who have come into prominence within the past ten years, Arnold Wesker has an acutely sensitive ear for the rhythms of ordinary speech. The dialogue of *Roots* demands to be spoken: even as we read it on the printed page, we can hear it being said. It is alive.

A play with a "message"

Roots has been called "the best and most faithful play about British working-class life that has yet appeared." One reason for this is that Wesker never lets us forget the economic and social circumstances of his characters.

One of the strands in the play, for example, is the "guts ache" of which Jimmy complains during the first few moments. Consider how skilfully Wesker introduces this as comedy—Mrs. Bryant's know-all comment (twice reported and once delivered in person, pages 16, 17, 54) gets easy laughs. But Wesker shows how this same "guts ache" costs Mr. Bryant his job. It hangs like a threat over these farm workers. So, too, does unemployment. Every time wages go up, somebody loses his job (pages 22, 64).

Against this background the women keep their families going by shopping "on the club", and by the occasional win on the pools or "the Labour tote" (page 30).

Because Beatie speaks for a self-conscious intellectual (Ronnie), she is able to face her family with some of the political and social preoccupations of the 'sixties—trade unions, strikes, the bomb. But, because she is only a mouth-piece, her pontifications on these subjects can be pricked for comic effect without invalidating the ideas that have been put forward.

Not all Wesker's comments are successful. The reference to agricultural trade unionism (page 49) seems forced even in the theatre, and more so on the printed page; and Frank's comment on Ronnie (page 60) seems false and out of character. Nor will Ronnie's reported panacea—a rather vague "socialism"—commend itself to everybody. But these failures are cancelled out by the obvious generosity with which Wesker puts forward his views, and by his refusal to ignore issues which most of us are concerned about.

Above all, the play gains in stature by its insistence throughout that people can, and should, make an effort. This "message" sweeps all before it in Beatie's final impassioned speeches on the exploitation of "the workers" by "the whole stinkin' commercial world".

Before and after

In this, it recalls the passionate cry which brings down the curtain on Wesker's previous play, *Chicken Soup With Barley*. The latter ends with a long scene between Ronnie Kahn, tired and disillusioned, and his indomitable Hungarian-Jewish mother. Her warning, repeated several times, is clear and urgent: "If you don't care, you'll die!"

Ronnie, who largely dominates *Roots* without appearing

in it, is a central character of *Chicken Soup With Barley* and *I'm Talking About Jerusalem*. Together with *Roots* (the middle play), these make up *The Wesker Trilogy* (Cape. 21s.). And, although *Roots* is complete in itself, it gains if we can see (or read) the other two also. They introduce completely different characters (Ronnie and his family); but, in the last scene of *Jerusalem*, Ronnie is asked what happened to Beatie after he jilted her. He doesn't know, he says—but perhaps their relationship did change her in some way, after all. In fact, Ronnie is a failure, and we know from *Roots* that Beatie is his one success.

Arnold Wesker has written only one play since the trilogy—the highly successful *Chips With Everything* (1962). After that, he gave up writing temporarily, in order to put into practice one of the central ideas of *Roots*—that good art must be brought to the people to enrich their newly-won leisure. As these notes are written, he is still trying to do this through Centre 42 (see previous study).

Section VIII

Voluntary Movements

NOTES BY GLADYS R. PUNCHARD

Recommendation to schools:

Specific organizations might be assigned to individual members in order to obtain information for discussion in school. Addresses are given throughout notes.

① VOLUNTARY SERVICE IN THE WELFARE STATE**English pattern of society**

The strands of the Welfare State have now become interwoven inextricably with the British way of life; but it would be very misleading to assume that direction by the State or dependence on State action is inherent in the British character. A Spanish writer has described the structure of the English community as the "direct outcome of the genius of the race for spontaneous organization". He adds:

"An ever-growing number of private institutions take upon themselves the numerous tasks which a modern nation has to fulfil: education, the protection of children, of animals, of the landscape, of the theatre, Shakespeare's memory . . . and what not. All these institutions live and thrive. All find not merely the necessary funds but the necessary vital warmth, the necessary number of devoted enthusiasts ready to give up to their obscure tasks a generous slice of their life."

This, though written before the legislation of the 'forties, is still true of the English pattern of society.

Voluntary societies: "springs and channels"

One needs only to listen to the special appeals made on the radio to gain a conception of the variety of voluntary

organizations operating in this country. Examining the relative functions of State and voluntary bodies consequent upon the 1944 Education Act, the late Sir Fred Clarke pointed out that the State could not function without the co-operation of those voluntary bodies which had so long borne the burden of the work to be done. For the generating and directing of the energies of the State, he said, the voluntary bodies must "provide the springs and channels. If they fail, the pattern either collapses or comes to depend for all its vitality on official sources. In either case freedom is no more. Even the keenest of local authorities could not hope to energize a moribund society nor reawaken its dying initiative." The essentially democratic nature of voluntary organizations justifies this comment.

Spiritual and personal needs

Most of our material needs are now catered for by our social legislation. It is true that there are still many gaps and many voluntary societies—such as the W.V.S., the Old People's Welfare Committees, "Hospital Friends" and the many constituent bodies of the N.C.S.S. (National Council of Social Service)—are attempting to fill those gaps. But the main problems are now not so much material as personal and spiritual—problems which cannot become the subjects for State legislation. In his Rede lecture of 1959 Sir Charles Snow assessed the significance of the intensely rapid rate of change which has been taking place during the last decade and which will probably increase still more and affect more people in the next. As a result, people are finding adjustment to life much more difficult. Having prepared themselves to live in one type of world, they are facing problems entirely different from those they had envisaged, owing to the changing moral and social values of the times. The State may indeed legislate—for example, on divorce—but it needs the Marriage Guidance Councils and the Family Service Units to deal with the human problems involved.

Some Social Service organizations

(1) *Toc H* (15 Trinity Square, London, E.C.3)

For members of *Toc H* the whole emphasis is on personal relationships. It owes its origin to the inspiration of the Rev. P. B. ("Tubby") Clayton—a chaplain during the First World

War, whose main aim was to provide some sort of homely club for soldiers in Flanders. "Talbot House" (opened in 1915 in the Belgian town of Poperinghe, near Ypres), with its overnight hospitality, its recreation and writing rooms, library, refreshment bar, "hominess, fun, music, games, laughter, books, pictures", but also its Upper Room—the chapel in the attic—was such a club. "Here", adds Tubby, "they laid up their griefs, their fears, their burdens. Hence they emerged comforted and renewed."

The experience in Flanders led Tubby Clayton to conceive the idea of providing such a centre of fellowship in London to meet the needs not only of the returned members of the old Talbot House but of all types of men; for, he said, "in London men are even more lonely than they are in Flanders". The idea spread, and by 1939 branches had been established in over 1,000 places in Britain and had spread throughout the Commonwealth and beyond to many other countries. In 1922 the Women's Association was established and this also has its branches all over the world.

Tubby emphasizes the importance of right personal relationships in the creation of a Christian social order. "To conquer hate would be to end the strife of all the ages, but for men to know one another is not difficult, and it is half the battle." An inflexible rule of the organization is that all distinctions of rank must be abandoned on entering the society. "All rank abandon, ye who enter here" was inscribed over the chaplain's door in Talbot House.

(2) *Rotary International of Great Britain and Ireland* (Tavistock House, Tavistock Square, London, W.C.1)

"Service is my business" is the guiding principle of Rotarians. The movement describes itself as "a world fellowship of business and professional men united in the ideal of service". The idea of such a fellowship was born in the mind of a Chicago lawyer, Paul Harris, in 1905 "out of his own loneliness as a stranger in a great city". Membership is on a classification basis, each member of a Rotary club representing a different business or profession, but always in an executive capacity. Trade union *leaders* are eligible for membership. The weekly lunch meeting is an essential feature of every club.

High ethical standards in business, social service, and international understanding are matters of concern to Rota-

rians. Their service to local communities is well known and very varied. Rotarian employers have a good record in the employment of ex-prisoners. Their work with under-privileged boys has resulted in the foundation of a Rotary Boys' House in Weston-super-Mare and in the formation of many boys' clubs and camps. They have also shown keen interest in the development of cultural activities, e.g. in The Little Theatre, Bristol.

Rotary is essentially an international organization, as its title states (*Rotary International*: Evanston, U.S.A.). Clubs are found in all countries except Spain and China and those of the Soviet bloc. Rotary Foundation Fellowships enable young men and women graduates, between the ages of 20 and 28, to pursue a year's course of advanced study in some country other than their own. Each Rotary Fellow thus becomes "a two-way ambassador of good will."

Rotary is an exclusively male organization, but in 1923 the wives of Rotary members organized themselves into the movement known as "The Inner Wheel". Membership is not on a vocational basis and is confined to relatives of Rotarians. ("Inner Wheel", 89/91 Newman Street, London, W.1.)

(3) *The Soroptimist Movement* (63 Bayswater Road, London, W.2)

A comparable movement in the women's world is Soroptimism. Soroptimist clubs are classification service clubs for professional and executive business women. They originated almost simultaneously, but quite independently, in this country and in California in 1920 and 1921 respectively. The name, Soroptimist, was first adopted by the American clubs and later imported into Britain and Europe. The first International Soroptimist Convention was held in London in 1930. They met again in Paris in 1934, and in the U.S.A. in 1938. After the Harrogate Conference of 1948, the organization obtained representation on U.N.E.S.C.O. One of its main concerns has been the implementation of the Declaration of Human Rights. Each club cherishes its right to autonomy in the choice of avenues of social service.

Like Rotarians, Soroptimists regard it as their responsibility to maintain high ethical standards in business and professional life. They also regard the improvement of the status of women as one of their major concerns.

Women's organizations

The status of women is *one* of the concerns of the Soroptimist movement, but it was the *prime* concern in the organization of Women's Institutes and Townswomen's Guilds. The need for specific women's organizations arose from the fact that, despite the coming of the franchise and the removal of sex-disqualifications, women were still regarded as merely second-class citizens. Service to women is therefore the guiding, though not the exclusive, principle of these organizations.

(1) *Women's Institutes* (39 Eccleston Street, London, S.W.1)

The idea of institutes for women in rural areas came originally from Canada, but the first British institute was formed in 1915 in the Anglesey village of Llanfair P.G. It is difficult to exaggerate the effect of Women's Institutes on village life. Hitherto the interests of the women had been confined to domestic life. They had little or no social intercourse outside the chapel or church, and they regarded participation in public affairs as the prerogative of their men-folk. At their monthly meetings, however, they began to learn something of the conduct of public affairs, about housing, water supplies, sanitation, education, and child-welfare, etc.; and, more important, they discovered that they had opinions on these matters—opinions that came to be respected by the community.

Craft work, drama, art and music are important Institute activities, and Denman College (Marcham, Abingdon, Berks) provides a valuable training centre for all of these activities, in addition to courses on literature, local history, civics, social history, etc. Details of these courses may be found in the monthly magazine *Home and Country*. A film of the W.I. activities is now available (25s. for one showing) from "Town and Country Productions", 21 Cheyne Row, Chelsea, London, S.W.3.

(2) *Townswomen's Guilds* (2 Cromwell Place, South Kensington, London, S.W.7)

The Townswomen's Guilds arose directly out of the Suffrage movement. When the 1928 Act admitted women over 21 to the franchise, Dame Millicent Fawcett, the veteran Suffragist, urged that the National Council for Equal Citizenship should devote itself to the education of the new women voters, and it was agreed to develop an organization in the

towns on the lines of the Women's Institutes, with very similar activities but with a definite emphasis on civics. The first Guild was formed at Haywards Heath in Sussex, in 1929. The parent Suffrage organization abandoned its exclusively political activities and reconstructed itself as the National Union of Townswomen's Guilds.

Community centres (26 Bedford Square, London, W.C.1)

Many voluntary organizations find a home in the local Community Centre. It was in June 1929 that the first step was taken towards the establishment of Community Centres, at a joint conference of the National Council of Social Service, the Association of Residential Settlements, and the Educational Centres (then Settlements) Association. They were concerned about the people living in the new housing estates which were rapidly developing at this time, and were anxious to stimulate and foster a healthy social life on these estates. A special Estates Committee was set up and, with financial help from the Carnegie Trust and grants from some local authorities, it was found possible to appoint, at least in some areas, full-time paid secretaries for Community Associations; but voluntary service was also necessary and is indispensable to the maintenance of a Centre.

The National Council of Community Associations has defined such an Association as a "democratic fellowship of individuals and organizations bound together by one common purpose—the common good". The Community Association should be alive to the needs of the neighbourhood which it is serving, and, where these are not adequately met by the various voluntary organizations which use the centre for their meetings, their educational courses and their social functions, the Association must fill these gaps by its own programme of activities. Individual membership of a centre is encouraged and both groups and individuals find representation on the governing body of a Centre. The Common Room is open to all, individual and group members alike, as is also the Refreshment Service; both of these provide welcome opportunities for neighbourly intercourse, for the Centre should have a corporate life of its own and not be merely a building in which rooms can be hired, though many accommodation problems have been met by its existence. The prime concern of the Community Association is the building of a community consciousness to

meet the needs of the many "uprooted" persons living in our new estates and new towns.

"The Centre", writes Sewell Harris, "provides rooms in which things can happen, in which activities can be carried on, but it must do more than that. It must be a centre to which individual members of the community can turn, sure that they will find help if they are in difficulty—not necessarily direct material help but at least a sympathetic understanding and advice which will put them on the way to solve their problems." (See *Community Centres and Associations*—N.C.S.S. 1s. 6d.)

Question for discussion:

(i) What dangers, if any, are there of overlapping in our voluntary services?

(ii) What is your reaction to the apparent exclusiveness of Rotary Clubs?

(iii) Do you consider that separate women's organizations still have a specific function to fulfil?

(iv) Do you agree that the voluntary organizations provide the "springs and channels" of a democratic society? If so, why?

(ii) THE VOLUNTARY PRINCIPLE IN ADULT EDUCATION

Adult education

The term "Adult Education" refers specifically to the service of voluntary bodies. When the State assumed responsibility for the education of the adult in 1944, the term used in their official publication was "Further Education", and this designation is used for all committees and organizers working under the aegis of the local authorities. (See Ministry of Education pamphlet No. 8. 1947.) This pamphlet examines the relationship of the L.E.A.s to the voluntary bodies already in existence, although its main purpose is to guide the local authorities in the preparation of their own plans for the "Further Education" of the citizens of this country. "We must plan", says the report, "for a well-balanced community of well-balanced men and women. . . . The need is implicit in the responsibilities of a democratic society."

"A permanent national necessity"

Long before the Government came to this very belated decision, this need had been the concern of many voluntary

organizations, who had as early as 1919 reported to the Government that "adult education must not be regarded as a luxury for a few exceptional persons . . . but is a permanent national necessity, an inseparable aspect of citizenship". (See *Design for Democracy*, p. 55.) Was their work finished when the Government assumed responsibility at long last? Ross D. Waller, commenting in 1956 on the 1919 Report, replied: "No, the difficult, pioneering, controversial tasks are in the long run the most important, and for them the voluntary bodies are still necessary. Independent voluntary organizations seem to be a permanent characteristic of democratic societies, and one of the surest safeguards of their health" (p. 43). Eric Baker, then Secretary of the National Peace Council, spoke of them as "the authentic conscience of the community in the field of human relations".

Origins of the adult education movement

The movement for adult education was a missionary enterprise. The social conditions of the nineteenth and early twentieth centuries provided fruitful soil for this work. The Adult School Movement, a pioneer for adult education, found its inspiration in the desire to cope with the illiteracy of the masses, to improve social conditions, and through fellowship and understanding to bridge the class barriers that were the pattern of nineteenth century England. Such movements as the Co-operative Societies, the Mechanics' Institutes, the Mutual Improvement Societies, were all animated by this missionary spirit.

The pattern has changed. Education for the underprivileged is no longer a widespread need in this country; but what of the need for education in a sense of responsibility? Is not this still a challenge even for the educated?

Some characteristics of voluntary bodies

(1) *Social purpose*

Although it is true that in the early stages there was on the part of the underprivileged a desire to use such educational agencies as existed for *individual* advancement, it is also true that this attitude was part of an over-all awareness of the needs of one's fellow-men and of a desire to equip oneself for service to the community. That this social purpose is still a vital

characteristic of their work, adult educationists were reminded by the Director-General of U.N.E.S.C.O. in 1949 at a conference in Elsinore when he quoted Dostoevsky's challenging words, "Everyone is responsible for everything to everyone else", and he added: "When you are discussing adult education, you are in fact discussing no less a matter than the future of our civilization."

(2) *Freedom of choice*

Freedom in the choice of studies, freedom of discussion, consultation in the organization and conduct of classes, and the ultimate responsibility for success or failure consequent on this freedom—these are indispensable characteristics of the voluntary bodies as distinct from classes organized by the L.E.A. Thus freedom and responsibility walk hand in hand.

(3) *Common interests and outlook*

Voluntary groups have a homogeneity of personnel which is often absent in L.E.A. classes. There is a corporate spirit which is invaluable for group study. However different they may be in outlook or background, members of a Co-operative Guild, a Y.M.C.A. club, an Adult School, a trade union, have come together for a specific purpose: they have interests in common and they have a corporate life which provides a valuable basis for group discussion. It might be argued that such groups could become narrow and self-centred, but the method of free discussion should obviate such a danger.

(4) *Bridge between experts and public*

In an age when the expert tends to take control in all walks of life, the role of the amateur cannot be overestimated. In *The Future of Education*, Sir Richard Livingstone describes an incident in a London Settlement when a working-man with a love of poetry succeeded in keeping a group together and making poetry a popular choice where a qualified university graduate had completely failed—with the same audience. At its March conference in 1958 the W.E.A. executive made the following statement:

"The W.E.A. must direct attention both to the legitimate role of the expert and to the limitations of his expert knowledge and techniques. It must emphasize the place of other elements such

as judgement, sensitivity, and imagination in a more healthy society, and, where these things are missing, help to create them. In its own work it must depend on a partnership between tutor and student, each learning from the other."

Dangers to be avoided

(i) *Exclusiveness*

The very nature of the voluntary bodies engenders an exclusiveness which might detract from their service to the community. There is at times a temptation to concentrate on one's own particular organization, a danger against which W.E.A. members were warned at a recent conference. Six years ago the Secretary of the National Peace Council issued a similar warning, stating that so long as voluntary bodies concentrate solely upon their own particular interests to the exclusion of their general responsibility to society as a whole, they will "endanger not only their own continued existence but that of society itself".

ii) *A minority movement?*

It has always been assumed that the adult education movement will only touch about 2 per cent. of the population—"the fallacy of two-percentism", as Brian Groombridge phrases it. We must avoid the serious danger of intellectual snobbery. "If we conceive ourselves as a minority movement, on whatever principle, we are losing the biggest opportunity we ever had." (Raymond Williams, to an N.I.A.E. Conference in 1961.)

Needs of the age

1. Adjustment to change (see first study).
2. Consideration of personal problems: more acute as material needs become less urgent.
3. Education for happiness: has there been too puritanical an approach in our efforts in the past?
4. Liberal studies in a technical age (see N.I.A.E. publication. 1955).
5. Consideration of political problems—hitherto avoided by most groups as savouring of party politics.
6. The European idea—see Ross Waller in *Adult Education*, November 1956.
7. Co-operation—see danger (i) above: exclusiveness.

Some voluntary bodies

Although a few of the voluntary bodies are grant-aided (e.g. the W.E.A., the Educational Centres Association, the Residential Colleges), all, whether grant-aided or not, depend to a greater or lesser extent upon voluntary sources for their income and personnel.

1. *The National Adult School Union* (35 Queen Anne Street, London, W.1)

The Adult School Movement is an entirely voluntary body. It is not grant-aided. As stated above, it was a pioneer in adult education and has always sought to adapt its methods to changing conditions in society. The earliest schools (the first was founded in 1798) challenged the almost universal illiteracy of the mass of the people: and, until well after the first National Education Act was passed in 1870, classes were held in Adult Schools to teach reading and writing to old and young alike. Men and women up to the age of 90 or over were to be found in some of these schools.

The integration of religion with education is a fundamental feature of the movement, and the study of the Bible (and of aspects of other world religions) is still an important element in the Adult School curriculum. The movement owed much in the past to the influence of the Society of Friends, but it is and always has been completely undenominational in character.

Schools sprang up in all parts of the country during the last century, and in 1899 the National Council of Adult Schools was formed. The title National Adult School Union was adopted in 1914.

Towards the end of the century the study of current problems occupied the attention of most schools and in 1910 the National Union published its first Study Handbook—a scheme of study for 1911. These Handbooks, published yearly, provide a comprehensive scheme of study based on a central theme and including aspects of religion, the arts, sociology, science, philosophy, archaeology, anthropology, and countries other than our own. The approach is deliberately comprehensive rather than specialist, and Adult School groups—now often taking the form of informal “home” groups—continue to grow up around the study of the Handbook.

Adult Schools have contributed much to the development of the Welfare State. Their members have always been active in many forms of social service. Adult School groups are held in

several of H.M. prisons. Their influence can also be traced in the origins of Educational Centres and Residential Colleges for Adult Education, and also in local and national government.

2. *The Co-operative Movement* (Stanford Hall, Loughborough, Leics.)

Early influence of Robert Owen.

1853. Rochdale Pioneers (started 1844) donated 2½ per cent. profits for educational activities, e.g. for a library, science classes.

1889. Women's Co-operative Guilds: social and educational.

1919. Co-operative College: social studies: courses in secretaryship, management, and Co-operation overseas.

3. *Young Men's Christian Association* (Great Russell Street, London, W.C.1)

1844. Founded for "improvement of spiritual and mental condition of young men in business". Bible classes. Mutual Improvement Societies. Undenominational, inter-racial, international. Its Welsh Executive Committee a "Responsible Body".

Colleges: Bernard Gilpin Society (Durham); Rhooose (Glam.); Kingsgate (Broadstairs); Dunford (Midhurst).

1877. Y.W.C.A. (Bedford House, 108 Baker Street, London, W.1) was started—a parallel movement.

4. *Workers' Educational Association* (Temple House, 27 Portman Square, London, W.1)

1903. To stimulate demand for education amongst working classes.

Methods: Tutorial classes. Co-operation with university extra-mural departments, summer schools, etc.

Grant-aided, a "Responsible Body".

Challenge of the sixties: a new constituency—professional classes, management, trade unions, retired persons.

W.E.T.U.C.—Workers' Educational Trade Union Committee: administers funds from trade unions for facilities provided by W.E.A. (e.g. for summer schools, short courses).*

*In 1961 the W.E.T.U.C. merged with the National Council of Labour Colleges—an early nineteenth century independent, working-class body on the left-wing of the Labour Movement, which is now willing to work with the T.U.C. education department and the W.E.A.

5. *Educational Centres Association* (Greenleaf Road, London, E.17)

Origins: Quaker and Adult School influence, to provide link between social settlements and residential colleges. Social and corporate life in own buildings. Non-residential courses provided by Centre, and by the W.E.A., and the L.E.A., etc. Grants from Government and from L.E.A.s.

Three types of centre: Independent (e.g. Swarthmore), University (e.g. Vaughan College), L.E.A. (e.g. many in Kent).

Students mainly middle class—"white collar"—relatively few manual workers.

The way towards residential settlements was pioneered by that at Toynbee Hall (1883).

(See *The Educational Centres Movement*, by A. J. Allaway. 1961. 5s.)

6. *Residential Colleges.* (Residential College Committee, Ruskin College, Oxford)

Two types: (a) long term, 1-2 year courses, (b) short courses.

Long term colleges include: Ruskin (Oxford, 1899); Woodbrooke (Birmingham, 1903); Fircroft (Birmingham, 1909); Co-operative (Loughborough, 1919); Hillcroft (Surrey, 1920); Coleg Harlech (N. Wales, 1921); Newbattle (Scotland, 1937).

Short-course colleges—two categories:

(a) Independent (e.g. Avoncroft and Denman).

(b) L.E.A.—many since 1944—e.g. Grantley Hall (West Riding); Lambton Castle (Durham).

Are there any L.E.A. colleges in your own area? If so, ask your L.E.A. for information about its activities.

For discussion:

(i) Do you consider some of the voluntary groups with which you are associated to be inbred?

(ii) Can you suggest ways of securing closer co-operation between your own movement and other bodies, e.g. the L.E.A.s?

(iii) What do you consider to be the specific value of the amateur in adult education?

Books for reference:

A History of Adult Education in Great Britain. Thomas Kelly. (Liverpool Univ. Press. 1962. 42s.)

Learning and Living, 1790-1960. J. F. C. Harrison. (Routledge and Kegan Paul. 1961. 45s.)

A Design for Democracy. Ed. R. D. Waller. (Max Parrish. 1956. 15s.)

Adult Education in 1963. Year Book of the National Institute of Adult Education. (N.I.A.E., 35 Queen Anne Street, London, W.1. 7s. 6d.) A mine of information about all existing organizations, whose work is co-ordinated by the Institute.

Section IX

Sweden

NOTES BY ERNEST F. CHAMPNESS

In 1963 we studied the life and work of Dag Hammarskjöld. We now turn to consider the country of his birth, Sweden, and to gain a view of the Swedes in the 1960's. But the living present has its basis in the facts of nature and of history. In the case of Sweden the physical lay-out is of special importance; so it is hoped to indicate this and the part it has played in the development of Swedish life.

Sweden is one of the richest countries in Europe (*per capita*). The wealth of the Swedish people and their inventiveness of mind have resulted in many social experiments, culminating in the Swedish welfare society. The Swedish contributions to industry, education and the arts follow along the same creative lines. Some Schools may prefer to begin with the third of our three studies and then to follow with the first two.

A number of very useful booklets can be obtained from the Swedish Institute in London, free of charge. These booklets are indicated in the text by numbers or letters (see page 128).

(i) THE LAND AND ITS INDUSTRIES

Geology

There are large areas in the world where under a thin surface of soil one comes to rock bottom—crystalline rock of great age. Such extensive rock masses are often termed shields—we came across this term when studying Canada in 1956. Most of Sweden and Finland and areas in Norway and north-west Russia form such a shield. This feature is of great importance for the present-day life of the Swedish people. It accounts for the fact that Sweden lacks both coal (except in very small quantities) and petroleum. But these rock masses have made possible the development of a nation-wide system of air-raid shelters, which are also used for the purposes of

underground storage; oil, for instance, is kept in tanks cut in the solid rock. Most of the electricity generated in Sweden is produced by water power, but the natural fall of many of Sweden's rivers is insufficient for the ready production of hydro-electric power. The particular geology of Sweden has made it possible to get over this difficulty. The power stations are constructed deep down in the solid rock, thereby making it possible to give greater depth of fall to the water (44, 45).

The shield has affected Sweden in yet another way. Great pressures on the crust of the earth in north-west Europe, coming from a westerly direction, met the resistance of the hard rocks of the shield. As a result of the pressures against this obstacle, much of the land of Norway was forced up to form high mountains, making a lofty backbone along the frontier dividing Norway and Sweden. This mountain building is called the Caledonian, in recognition of the fact that the same geological process gave Scotland much of its mountainous character.

Geography

Sweden has a length of 978 miles and it is situated between latitudes 55 and 69 degrees north; that is, roughly between those of Newcastle upon Tyne and the north of Iceland. The area is 173,000 square miles.

The development of the life of the Swedish people has been greatly influenced by the position of the country. As one goes northwards the nights in winter become longer; in the summer in the extreme north one can enjoy the midnight sun. The Gulf Stream, which flows along the west coast of southern Sweden, gives that region a temperate climate. There is a tendency towards hot summers. The harbours on the eastern coast are to a large extent frozen up during winter. The great variety in the climate affects forestry and agriculture, sport, tourism, adult education and many other activities.

Except in the peninsula, Sweden has to the west the lofty mountain ranges of Norway. From these mountains the land drops eastwards to a flat coastal strip on the Gulf of Bothnia. In the north of Sweden a fairly uniform geographical pattern can be discerned. Numerous rivers run from the high land to the coast; they flow mainly in a south-easterly direction and frequently widen out into long narrow lakes. Sweden has two medium-sized islands, Gothland and Oland, while the highly

indented eastern coast is broken up into numerous island fragments.

In the centre there is a wide strip of lowland which runs from the Skagerrak across the country to the Baltic Sea; it contains the large lakes: Vaner, Vatter and Mälaren. The southern portion of Sweden has an area of low mountains. (These three structural divisions of Sweden resemble those of Scotland.)

The prevailing winds blow from west to south-west, and the major precipitation takes place during the winter; it is greatest near the Norwegian border and on the western slopes of the highlands in the south (Ref. c).

The European Setting and Finland

Sweden has land frontiers with Norway and Finland, while only the narrow Sound separates Sweden from Denmark. The north coast of West Germany is not far from the southern portion of Sweden, while Poland is a neighbour farther across the Baltic Sea. The former republics of Estonia, Lithuania and Latvia (now incorporated into the U.S.S.R.) face the south of Sweden. Finland stands to the east of central and northern Sweden.

When we speak of Scandinavia, what do we include? In the first place, Denmark, Norway and Sweden. To these we can add Iceland and Greenland. Our difficulty concerns the position of Finland. Physically there is much in common between Finland and the flatter parts of Sweden. Moreover, many people of Swedish origin live in Finland, some of them still speaking Swedish as their mother tongue, while for many others Swedish is the language of commerce and culture. For a long period Finland was ruled by Sweden, and the Swedes still consider Finland as a Scandinavian country; it has been called "Sweden's stepchild". The result is that the Swedes feel a special tenderness towards the Finns and a fear for their safety, for the Finns have to exercise great caution in their political activities on account of their proximity to the U.S.S.R. This remains a hard fact in the politics of 1964. In spite of this "special relationship", there are some big differences between the two peoples. The Finnish language is not a member, like Swedish, of the Indo-European family, and the racial mixture is different.

Main industries

Fifty-five per cent. of the land area of Sweden is covered by forests, which are most extensive in the north; they are mainly of spruce and pine. These forests form the basis of much of Sweden's industry. There is a large export business done in timber and wood pulp. Much of the important chemical industry in Sweden is based on the products of the forests. Charcoal is still partly used for the smelting of iron ore. Wood, again, is widely used in the building of houses in the villages and small towns, and in the manufacture of furniture and household articles.

Sweden is very rich in iron ore, much of which is exported to Britain. The ore has been mined in central Sweden for many centuries; and more recently whole mountains consisting of iron ore have been worked in the extreme north beyond the Arctic Circle. The ore is largely shipped from Narvik in Norway—ice-free in winter: hence the great importance of the possession of Narvik in the last war. This northern ore is exceptionally rich in iron (60 to 70 per cent. of it pure), but it possesses too high a percentage of phosphorus. The exploitation of the ore depended upon the discovery in due course of techniques to overcome this difficulty. The Swedish iron and steel industry is now famous throughout the world for its high-class products, on which have been founded important branches of electrical and general engineering. One thinks in particular of telephones, and ball and roller bearings.

The soil of Sweden is largely composed of materials which were deposited by the retreating glaciers during the Ice Ages as they passed over the hard rocks beneath. Parts of Sweden, mainly in the south, are well suited for agriculture, but in general the high standard of farming is based on hard work, the use of machinery, scientific methods, and co-operation. From 1939 to 1958 the average agricultural productivity per man-hour increased by 38 per cent.

The majority of farms in Sweden are cultivated by their owners; many, especially in the north, combine agriculture with forestry. About 27 per cent. of the farming land is cultivated by tenants. A large area in the north is reserved as open land for the Lapps and their reindeer (36). To prevent industrial capital from competing for farmland, which would cause an increase in land values, it was decreed in 1947 that farms could only be purchased by farmers.

An important place in Swedish industry is held by ship-building, fishing and tourism (Refs. 3, 40, c).

Industrial relations

Closely connected with Sweden's industries are questions of industrial relations, which it may be well to consider at this point. During the early part of the twentieth century there was considerable friction in Sweden between employers and labour, but as a result of conferences held in 1936-38 between these parties a new policy of industrial co-operation was established. During the last 13 years, on average, only 50 days a year per 1,000 workers were lost, compared with more than 2,000 days a year in the period 1927-36. The relative industrial peace in Sweden is the envy of the leading industrial nations.

How did it all come about? Industrial relations are now considered to be matters to be worked out between strong employers' associations and well organized trade unions (few in number). Industrial relations are *not* generally regarded in Sweden as coming within the sphere of government. The former industrial rivals came to realize that their interests were largely identical, and that where these seemed to clash, mutual give and take were essential to the well-being of the industry. This co-operation may have some connection with the fact that industry in Sweden is still of a small-scale character, with some important exceptions, and with the fact that most of the unions are industrial and not craft unions as are so many in Britain.

In 1962 a delegation of 13 members of the T.U.C. visited Sweden to investigate the structure of trade unionism there and the methods followed to achieve good industrial relations. The following is a quotation from their report:

The unions "must not enforce the closed shop, though union shops are permissible. The union's Executive Council must have the right to make the final decision on agreements and disputes: voting by members is in theory only advisory and in votes on wage agreements and stoppages of work a two-thirds majority of the members affected in secret ballot is necessary. The promotion of unofficial strikes or a refusal to return to work when instructed are grounds for expulsion, and this power has been used on a number of occasions."

(Ref. c and the report of the delegation.)

For consideration:

(i) Discuss the relationship between the physical structure of Sweden and its industrial and social life.

(ii) Discuss the reasons for the good industrial relations in Sweden.

(ii) THE PEOPLE

Race

Complicated racial mixtures coming from pre-historic times onwards are the normal condition. In Denmark, Norway and Sweden, however, the racial mixtures are less involved than is usual, which fact tends to create the *idea* of the racial purity of the Scandinavians. The existence of this idea makes for unity within each of these countries, as well as for the unity of all Scandinavian lands.

The bulk of the population of Sweden consists of the descendants of settlers who belonged mainly to the so-called Nordic Race. These people came to Sweden during the early (Hallstatt) phase of the Iron Age, very roughly 2,000 years ago. Mixed with these are the descendants of both earlier and later times. The Swedes include, for instance, the descendants of settlers who came during the last few centuries from Denmark, Germany and Scotland (there are many Swedes with names of Scottish origin). Swedes as a rule are blond, tall and well-built.

In the north live 10,000 Lapps (36) and 30,000 Finns; both represent different racial mixtures from those of the Swedes.

Languages

Swedish is one of several *very closely allied languages*—Danish and Norwegian being among them—which form the Scandinavian group. This group, together with the High and Low German groups (the last named includes English), make up what are called the Teutonic languages, which form a section of the Indo-European linguistic family.

English and Swedish stand in a double relationship. In general they possess common elements shared by all Teutonic languages; they are also related indirectly, through the influence of the Vikings. The Vikings from Sweden sailed eastwards, while those from Denmark and Norway made settlements in Britain, among other places. The languages and people were so similar that one can, if one likes, speak of the

influence of Swedish in the incorporation of many Scandinavian words into the various Anglo-Saxon dialects.

In some of the out-of-the-way parts of northern Sweden Lappish (36) and Finnish are spoken; they are completely different from Swedish.

Population

In 1750 the population of Sweden was about 1,800,000; by 1850 it had increased to about 3,700,000; it is now 7,500,000. This gives an average density for the whole of Sweden of 43 persons per square mile (the figure for the United Kingdom is 555). It must be remembered that the north of Sweden is very thinly populated, which considerably increases the figure for the rest of the country.

Formerly the majority of the people lived in villages; they were engaged in agriculture and forestry. But with the coming of the Industrial Revolution (much later than in England) there was a shift from the villages to numerous small towns. The urban population in 1960 formed 51 per cent. of the total.

With the exception of the beautiful capital, Stockholm, Sweden has no conurbations such as are found in many industrial countries. The main towns are:

Stockholm—800,000 (about the size of Liverpool); in addition, some 300,000 live in the suburbs.

Gothenburg—400,000 (a little smaller than Belfast).

Malmö—230,000 (about the size of Cardiff).

A smaller but culturally very important town is Upsala, of some 76,000 (about the size of Bath). It is the ancient centre of Christianity (the seat of the Primate since 1164), and it has a world-famous university (founded in 1477). The other old university in Sweden is Lund (founded in 1668).

About 1,500,000 Swedes have emigrated to the United States and Canada, making strong links with the English-speaking west (Ref. c).

Two phases of Swedish history

(1) *Separation of Norway and Sweden*

According to the settlement made at the end of the Napoleonic Wars, Norway and Sweden became united under the crown of Bernadotte, one of Napoleon's generals who changed sides to the enhancement of his position. This proved to be an unequal union; Sweden was the predominant partner,

being larger and richer than Norway, and the Norwegians were and are a proud people. This kind of relationship could not last. In the early years of the twentieth century matters came to a head and there was a danger of armed conflict. Nevertheless, in spite of the ill-feeling, the sense of unity of the Scandinavian peoples—based on similar languages, a belief in racial purity and a partly shared history—prevented war. The separation of the two countries was achieved in 1910 without bloodshed. The Norwegian Fridtjof Nansen and the Swede Hjalmar Hammarskjöld, father of Dag, played important parts in the achievement of this happy result.

(2) *The Second World War*

In the First World War Denmark, Norway and Sweden remained neutral, and it was their intention to follow the same course when hostilities broke out in 1939. The occupation of Denmark and the invasion of Norway in 1940 created a new situation. Sweden alone was able to continue this policy of non-involvement and managed to escape German control by maintaining strong armaments, and by "winking at" some breaches of Swedish neutrality by the German forces.

This divided attitude, dating from the events of 1940, persists to-day. Sweden, with strong forces and a conscript army, follows a course of neutrality, while Denmark and Norway are members of N.A.T.O. Nevertheless, all three are members of both the Nordic Council and E.F.T.A. (the European Free Trade Association—"The Seven").

The Swedes have been lavish in their help for war-victims but the war left many Swedes with a sense of guilt. They had escaped the difficulties and the humiliations of the German occupation, and they had grown wealthy while their other Scandinavian brethren had suffered (Ref. 29, 55).

Government

Sweden, like Britain, is a limited monarchy. The king has little direct authority, but as head of state he wields considerable influence.

There are two chambers with equal power; they are elected by proportional representation. Membership of the one is by direct universal suffrage (elected for 4 years); membership of the other is through the vote of the members of the provincial and local assemblies (elected for 8 years). Sweden, like

England, is a unitary state, which means that the instruments of local government are definitely subordinate to the central government at Stockholm. The constitution provides for the settlement of certain matters by means of a referendum of all voters.

The members of the old nobility have lost their constitutional position, but their descendants are still allowed to use their ancient titles, and they exercise considerable influence.

Formerly the country was divided into 25 provinces (*landska*), which have ceased to have any administrative function, but their names are still used (like the old provinces of France). Modern Sweden is divided into 1,000 communes, which are combined into 25 counties (*län*) for each of which there is a governor, who represents the central authority. It happens that some portions of the boundaries of the ancient provinces coincide with those of the modern counties.

In spite of the fact that the Social Democratic Party (a professedly socialist body) has been in power—with a short break—since 1932, there has been less nationalization of industry in Sweden than in Britain. State ownership has been largely limited to the railways, telephones, some iron mines, radio and a few other public utilities. Only about one half of the electricity produced comes from state-owned power stations. The vigour of the Co-operative Movement in Sweden has tended to decrease the element of state ownership.

It is interesting to note that, whereas in Britain the Inland Revenue has the responsibility of keeping private the affairs of the tax-payer, according to the Swedish tax-system all such information—income and the value of capital assets—is published. Further, in Sweden capital punishment has long been abolished (Ref. 54, c).

Religion

The old pagan religions lingered much longer in Sweden than in most European countries. Christianity was not finally established until the end of the eleventh century.

Lutheranism became the official religion at the Reformation, and it still receives financial support through the taxes. There are a number of Nonconformist sects (c), but their membership is still relatively small (the total of non-Lutherans is about 400,000).

In modern times there has been a very large increase of

indifference to any religion, in spite of much devoted church leadership—for example, that of Archbishop Söderblom.

The registration of births, marriages and deaths, which in Britain is done by special officials, in Sweden forms part of the duties of a clergyman. The appointment of women as ministers in the State church was approved in 1958.

For consideration:

1. Has any member of your School visited Sweden? What were his or her impressions?
2. Some members of the School will have met Swedes. What were their impressions?

(iii) A WELFARE SOCIETY

An affluent economy

What is necessary for the establishment of a welfare society under a relatively free economy? A considerable accumulation of capital—owned by nationals and/or obtained by loans from abroad. Further, technical skills, indigenous and/or imported, have to be applied to industry on a large scale. Such conditions existed in Sweden in the early part of this century. Another necessity is the *will* to organize the economy with this end in view, and the conviction that this is a desirable and proper way of life. (If one were writing of a totalitarian economy, the above observations would need to be modified.)

Sweden is one of the richest countries in Europe (*per capita*). This wealth has not come as a gift of nature; it has been *achieved*, in spite of somewhat limited natural resources, by the wise use of these, by a high level of education—school, university, adult—by the steady application of such knowledge, by hard work, by good labour relations and by non-involvement in two world wars.

The general tone of this society is well indicated by the following:

“If our small country is to be able to hold its own in the future, we must concentrate, more than ever before, on doing a good job. It is a truism to say that our future lies in quality. The same working principle applies to our commerce and industry as to our national defence: we cannot fight on a broader front but we can win by special skill.”—Allan Hultén.

"Sweden's relatively steady development since the mid-fifties has no doubt been assisted by the extent to which, systematically, the authorities have looked ahead to see the likely shape of both short-term and long-term developments, and have encouraged other sectors of the economy to do the same."—*The Times* (24.6.63).

Benefits

For a detailed examination of the benefits provided by the welfare society of Sweden, the reader is referred to the booklets 32, 41, 48, b and c. A comparison could then be made between those benefits and parallel developments in Britain. Some differences of special interest are mentioned below.

The various benefits given in Sweden are linked with a cost-of-living index; that is, if prices rise, the various benefits are increased accordingly without the need for further legislation. A similar scheme has been suggested for Britain, but such proposals have always been rejected on the grounds that they would encourage inflation.

In Sweden wage and salary earners are entitled by law to at least three weeks' annual holiday with full pay. Family allowances are granted for *each* child up to the age of 16. Old age pensions commence from the age of 67.

The conduct of a welfare society involves great expenditure, much of which has tended to fall on the former rich, as in Britain.

The cost of the radio and television services is covered by an annual fee: the services do not depend upon advertising.

Housing

Most of the smaller towns and the villages are not far removed from the forests. There, small separate houses are often erected. If a person wishes to own a house, he can apply to the local authority for a plot of land in the nearby forest. When this has been arranged, he asks the authority for a loan, which is used in the purchase of prefabricated wooden sections, etc. Then the would-be householder, with the help of his friends, erects his own house. The loan has to be repaid within an agreed period.

Such arrangements cover only a small portion of the new accommodation provided annually. Most of this is in the form of huge blocks of flats. The general building arrangements for these are under the control of the municipality, but the actual

work of building is carried out by private enterprise. The State grants loans for this purpose up to 85 or 90 per cent. of the mortgage value of the property.

A larger proportion of the population, including the young, live alone (that is, in homes consisting of one room plus a kitchen) than in any other country. The flats contain built-in cupboards and labour-saving appliances, the cost being included in the rent. "It is characteristic of Swedish communities to-day that separate working-class areas do not exist. Most modern areas or districts contain a cross-section of the population" (Ref. 47, c).

Education

In general, education in Sweden is free and compulsory. Schooling mostly commences at seven and is continued for nine years. The study of English is obligatory from the fifth year onwards.

University and technical education is carried on normally to a greater age than is the general custom in Britain, so the question of financial support becomes of even greater importance than here. Generous bursary aid is given. In addition, loans are granted which must be repaid in instalments as the former students enter into regular employment.

Sweden is a land where adult education—in the sense that we use the term in Britain—has an honoured position. The long nights have encouraged the habit of reading and study; for though the houses are often isolated, there is an abundant supply of cheap electricity for lighting and heating (44). By 1952, 95 per cent. of all Swedish farms were served with electricity.

There are 59 Folk High Schools (Folkhögskolor)—introduced from Denmark—and they enrol some 7,000 students each year. In addition to these are numerous study circles, the formation of which has been largely influenced by the English W.E.A. Adult education is organized by the trade unions, by political parties, by co-operative societies and by the churches, and some societies are run as business concerns. Fifty per cent. of the cost of the administration of adult education is provided by the Government. It is interesting to note that the Landsorganisationen (LO)—the equivalent of our T.U.C.—spends about 6s. per head of its membership on education; the T.U.C. and its unions spend about 9d. per head.

Adult education has made important contributions to the

social and economic development of Sweden by fostering an enlightened approach to its varied problems (Ref. 37, a, c, 58).

The arts

The Swedes take great interest in the arts. This, too, may have been encouraged by the long winter nights. The dramas of Strindberg, the novels of Selma Lagerlöf and the films of Ingmar Bergman have a world-wide reputation. Then there is the artistic work carried out in glassware, ceramics, furniture and wooden utensils. In modern architecture the Swedes have great achievements to their credit. The Town Hall at Stockholm (completed in 1923: architect, Ragnar Öslberg) is one of the best known and most appreciated buildings of this century.

An interesting feature of the Swedes' attitude to the arts is the practice of granting some financial support to authors and artists, etc. from public funds (Ref. 58, c).

The Nobel Prizes

The hard rock which exists below the surface in most of Sweden makes the work of blasting, boring and tunnelling of considerable importance. For such work explosives are required. A Swede, Alfred Nobel, discovered a new explosive, dynamite, which could be used for this purpose; and from its manufacture he accumulated a fortune. Much of this money Nobel devoted to the setting up of the fund which bears his name, for rewarding outstanding contributions made to the sciences, etc. Prizes, worth about £18,000 each, are awarded annually to the men or women who are judged by a special court of experts to have done the best work in the following fields: physics, chemistry, physiology and medicine, creative literary work, furtherance of peace. The fund came into operation 63 years ago.

Some disturbing facts

Swedish life appears to have some dark aspects in spite of the strong devotion to human betterment. Swedes are said to lean towards pessimistic views of life: Sweden has one of the highest suicide rates in the world. Heavy drinking is common; sexual freedom is widely practised; and there is a high divorce rate. Are these facts in any way the result of what may be called a "welfare society mentality"? Have the Swedes grown too wealthy and too comfortable? Some of Sweden's critics

would answer "yes". Or have such facts, or some of them, a relationship to the long nights of the Swedish winter, and to the fact that so many of the homes are built in the weird isolation of the forests? Or is it related to the general decay of religious convictions? These are questions most difficult, or perhaps impossible, to answer, but they can provide us with food for thought concerning the direction in which western civilization may be travelling.

Sport

The long summer days have encouraged open air sports, while the plentiful supply of snow in most parts of Sweden during the winter, and the relative nearness of most towns to high land, have helped in the development of winter sports.

An important factor in the realm of Swedish sport has been the naturally fine physique of most Swedes. This physique may be the reason why Swedes are good sportsmen, or it may be that the good physique is the result of special physical training—one thinks of Swedish drill. May it not be a combination of both? The Olympic Games were held in Stockholm in 1912.

For consideration:

1. Compare the social benefits given in Sweden with those of Britain (32, 41, 48, b).
2. Is there such a thing as a "welfare society mentality"?
3. Describe a Swedish work of art—drama, novel, film, or object of applied art.

Suggested books:

Introduction to Sweden. Various writers. (Swedish Institute. 10s. or 20s. illustrated.) An excellent account.

Sweden: its unions and industrial relations. Report of visit of members of the T.U.C. to Sweden. (Trades Union Congress. 1s.) Packed with interesting information.

The following booklets can be obtained from the Swedish Institute for Cultural Relations, 49 Egerton Crescent, London, S.W.3, free of charge. With the exception of the first, they are of a somewhat specialized character, and in some cases the available supplies are limited. Members are requested to apply only for those which have some particular interest for them. The numbers are the actual ones of the booklets; the letters are merely for ease of reference:

Digest of Sweden. A very valuable general survey, well illustrated, 65 pages. Readily obtainable.

Sweden's Industry (3).

A Test of Neutrality (29).

Sweden's New National Pension Insurance (32).

The Lapps in Sweden (36).

Higher Education in Sweden (37).

Sweden's most important Export Markets (40).

Social Insurance in Sweden. (41).

The Development of Water Power and the Supply of Energy in Sweden (44).

Rock Excavations for Total Defence and Peaceful Uses (45).

Housing Standard and Housing Construction in Sweden (47).

The Swedish Public Dental Health Service (48).

Swedish Government in Action (54).

Swedish Foreign Policy (55).

Phases of Cultural Life in Sweden (58).

The New Primary School Statute (a).

Trends in Swedish Health and Welfare Policy (b).

Sweden in Figures (c).

The Swedish Institute can also supply *filmstrips* on various aspects of Sweden and Swedish life to-day, and will help in other ways, if requested.

Section X

The Interest in Archaeology

NOTES BY GRACE YOUNG

To many people archaeology means, vaguely, "digging up ancient buildings". The finding of material from the far past by digging it from the earth is very important, but so are the location of the sites, the deciphering of ancient languages, the restoration and preservation of the finds, the reconstruction of the activities of the past and the comparing and dating of the material. The archaeologist is concerned about ancient bones, pots, buildings, etc., because they are his clues to the things he is vitally interested in, viz. the development of human skills, ways of thought, speech, community living, worship, morality and art forms, all of which lie at the root of modern life. Archaeology brings man face to face with his origins and so with himself.

To-day archaeology is very popular indeed. Thousands of people visit excavated sites and museums which house various finds. Archaeological societies flourish. Dozens of excellent books are available to the general reader. Why should the subject be so popular? Here are some of the reasons:

1. There is still room for the non-specialist to take an active part.
2. What was once regarded as no more than a treasure hunt is now known to be an important source of knowledge.
3. The fascination of revealing the unknown. This grows with the deepening of understanding. Modern techniques of observation and interpretation have added enormously to that understanding.
4. The challenge of the situation that calls forth man's courage, skill and ingenuity, and his imaginative reasoning in the interpretation of clues.
5. The bits and pieces of knowledge gained over many years are now just beginning to reveal a comprehensive picture of ancient times.

We are to examine the work of the archaeologist from two angles, one study being devoted to the consideration of a particular excavation, the other to the way in which modern techniques have aided the work.

(i) THE SUTTON HOO SHIP BURIAL

It would be helpful to have illustrations, e.g. from the British Museum publication (listed below for reference).

In 1938 a Mrs. Pretty decided to have opened several mounds or barrows which were on her land to the east of the Deben Estuary near Woodbridge in Suffolk. In three of the smaller barrows the personnel from the Ipswich Museum, who carried out the excavation, found traces of a ship and of burials after cremation. In 1939 work was started on a larger barrow, 75 ft. long, 65 ft. wide and 9 ft. high. This was to lead to the finding of "the richest treasure ever dug from British soil, and one of the most important historical documents yet found in Europe for the era of the migration of the Teutonic peoples".

The first things to be uncovered were iron nails. The excavators realized that these were ship's nails, that they were arranged in a regular pattern, and that they must be in their original situation, held by the tightly packed sand in which they were buried. The woodwork which they had held had completely disintegrated, leaving only a stain in the sand. With infinite care the excavators scraped away the sand down to the stained layer, leaving the nails in position. In the end an open rowing boat 80 ft. long was revealed, ribs and planks perfectly moulded in sand. A storm or a high wind would have ruined this work—which had to be done, of course, without stepping into the boat. Many excellent photographs show the remarkable result, and detailed measurements and plans were made.

The practice of burying a chieftain in his ship was known from evidence from various parts of Europe, and when the excavators found, in the centre of the ship, a hut-like structure it was reasonable to suppose that this was a burial chamber. The structure had caved in and the objects in it had been crushed by the pressure from the mound above. No human remains were found. A careful record was kept of the position of all the objects uncovered, but there was nothing to suggest that they had been placed on or with a body, nor did chemical

tests reveal traces of a human burial or cremation. The reason for the ship's burial remains a matter for conjecture.

Before the excavation had proceeded very far the excavators realized that something of importance was coming to light and they called in experts from the British Museum and the Ministry of Works.

The finds

Everything found in the ship, whether crushed, rusted, rotted or quite unidentifiable, was photographed *in situ*, charted, and sent as it was to laboratories for testing, cleaning and possible reconstruction. The laboratory work done was in itself remarkable.

A variety of silverware was found. This included a silver dish, 27 in. wide, of poor design, bearing the control stamps of the Byzantine Emperor Anastatius I (A.D. 491-518), a 15 in. fluted bowl from the Mediterranean, two spoons marked Saul and Paul in Greek, a 3½ in. bowl and a ladle. A lump of purplish material startled the excavators by "popping" into an inverted nest of 9 in. silver bowls, each with a chased cross design, and puzzling starfish-shaped objects proved to be the edgings from drinking horns. No trace of the horns remained, but from the curvature of the edges one has been reconstructed so that we can see what they were really like. The largest were ceremonial, from the aurochs (an extinct species of wild ox), and held 6 quarts.

Ancient silver must be toughened by heating to first glow (visible in the dark) and moulded to shape with the fingers or very soft pads—a tedious process, but revealing the article as it was originally.

Hundreds of fragments of rusty iron, gilt bronze and silver were sorted and placed on individual cards for identification. Working as with a three-dimensional jig-saw puzzle without a key, a Mr. Maryon found that these formed a most remarkable embossed helmet of a Swedish type. It took six months of continuous, full-time work to do this.

There was a rusted iron standard, 6 ft. 4 in. high, which was designed to spike into the ground; a unique 6¼ lb. whetstone, probably symbolic of power; a 33 in. shield with a large boss and metal mounts and fittings, from the curvature of which a reconstruction has been made, and a sword adhering to its scabbard which was examined by X-ray.

Of several bronze hanging bowls which were in a fragile state, one was preserved by blowing out softened perspex inside it; another which was in fragments was restored by making perspex hoops on the curves of the fragments and welding the hoops into position on top of each other.

There were pairs of leather shoes, flock from a pillow, wooden buckets, a bronze cauldron and hooks and chains for its suspension, drinking gourds, a pottery bottle, chain mail, a round wooden tray, two bone combs, an axe, a large knife, spear heads, and what might have been a lamp.

The jewellery that was found is probably the most remarkable of its kind. Some of the workmanship has been described as miraculous. There were gold buckles, hinges, clasps, ornamental studs and mounts, strap mounts and strap ends, sword pommel and mounts, and a decorated purse lid. All the hinges and fastenings still work perfectly. The great buckle (14½ oz.) is decorated with a most complicated interlacing animal design. Much of the jewellery is decorated with exquisite mosaic designs in coloured glass and garnet set in gold. It is superb by any standard. As gold and glass do not deteriorate, these pieces come to us intact.

It will be seen that the finds were of three kinds, viz. articles symbolic of the tribe (e.g. the standard and the whetstone); articles symbolizing personal royalty (e.g. the jewellery); and articles which would be needed by a man in an after-life (e.g. cooking utensils, clothing, weapons).

What the finds revealed

From the evidence it was concluded that the ship must have been lowered into its trench, not slid into it from one end. This would involve a major feat of engineering, and showed that men of the time had more skill in this field than had previously been thought.

The larger silver dishes were of too poor design to have been royal presents and must have come by way of trade. These and Swedish-type iron and other pieces showed a far-flung connection with the rest of Europe which had not been thought to exist during Saxon times.

It is thought that the Saul and Paul spoons may have been connected with a conversion from paganism to Christianity (cf. Saul's change of name after conversion). The crosses on the silver dishes may also have Christian significance.

The jewellery, obviously royal, confirms the truth of old accounts of the splendour of Saxon chieftains, which had been thought to be exaggerated. It also shows an artistic quality previously unsuspected, and it could have been the basis of later designs from the north of England which were thought to originate from elsewhere.

The whole has given a new concept of Saxon times and will probably contribute much to the knowledge of the history of Europe.

Why was the ship buried?

Several theories have been put forward. It may be that a chief was drowned or his body lost in a flood during a battle (known to have happened). His people might then have performed a ritual burial according to custom. Or he may have been converted to Christianity and buried according to his faith. His family, afraid of offending the tribal gods, may have performed a traditional burial to propitiate them. Or it may be that the pagan symbols were buried in order to clear the pagan taint from a now Christian family.

The whole of the Sutton Hoo finds were given to the nation by Mrs. Pretty, and they are now housed in the King Edward VII Galleries in the British Museum.

Books:

The Sutton Hoo Ship Burial. (Trustees of the British Museum. 7s.) A fully illustrated descriptive account.

Recent Archaeological Excavations in Britain. Ed. Bruce-Mitford. (Routledge and Kegan Paul. 42s.) Contains a section on Sutton Hoo. Very readable.

History Unearthed. Sir Leonard Woolley. (Ernest Benn. 30s.) Contains a well-illustrated section on Sutton Hoo.

(ii) SOME MODERN TECHNIQUES

Men have always been curious about the visible remains left behind by past generations, by barrows and tells, ruined temples and palaces, and by such structures as the pyramids and Stonehenge. Archaeologists have followed up the accidental discovery of coins, buried walls (e.g. of the Mithras Temple in London, found in 1958), or bones, and have sought confirmation of ancient stories, e.g. of the Mayan civilization, and of reasoned evidence, e.g. the discovery of Tutankhamen's

tomb. Nowadays techniques developed for other purposes have been adapted to the archaeologists' needs and enable him to locate quickly and accurately buried sites which might otherwise take months of patient digging to find or never be found at all.

Finding the evidence

(i) *By the study of plant growth*

Subsoil disturbance can be detected from the growth of plants above—more vigorous over the loosed soil of an ancient ditch, less so over the stones of a wall, and of slightly different colours according to chemical composition, e.g. over an ancient rubbish dump. Possibility of detection depends on the season, the type of plant and the weather.

(ii) *By aerial photography*

Disturbance of the soil, even in antiquity, can leave its mark on the surface to-day in the form of slight dents and ridges. In the slanted rays of the rising or setting sun these may cast sufficient shadow to be observed as a comprehensive "ground plan" from the air. Aerial photographs can be studied at leisure. This technique is used for the location of buried remains all over the world. Such photographs clearly show crop or plant-growth marks and are also used for the study of more visible remains than those mentioned above.

The fact that sites can be located quickly and over a large area by this method has meant that archaeologists can consult with such people as town planners regarding the excavation or preservation of important sites otherwise likely to be covered by modern buildings or endangered by the use of bulldozers.

(iii) *By underwater photography*

The development of underwater lighting, cameras and modern diving techniques has aided the discovery of drowned cities and sunken ships and has greatly eased the study of these.

(iv) *By resistance to electricity*

Different materials resist or block an electric current in different degrees. Electric terminals stuck into the ground and passing a current between them can locate buried structures by changes in resistance.

(v) *By mine detectors*

Apparatus for the detection of buried metal, on the pattern of mine detectors, has been developed.

(vi) *By "looking" underground*

The development of minute electrical apparatus has enabled the archaeologist to "look" into hollow structures (e.g. tombs) underground, to see if they are worth excavating. A tube is inserted into the structure, a light introduced, and the interior viewed through a periscope-like apparatus. A more recent development enables photographs to be taken by minute flash-light cameras.

(vii) *By magnetic survey*

Differences in the magnetic quality of certain materials can be detected and used in locating them.

The discipline of digging

Probably the greatest change that has taken place in archaeology during this century is one of attitude. Realization of the importance of every detail in an excavation has led to the development of on-the-spot techniques designed to ensure that nothing is damaged or overlooked. At one time only those articles which were readily recognizable or of spectacular quality were regarded as interesting and removed from a site. Sometimes enough material was left behind to justify a later excavation. Nowadays the excavator is aware that his work will completely destroy a site in its original form (except, perhaps, for walls left *in situ*), and that even a tiny fragment of pot or a single coin may prove to be a vital link in a chain of evidence. Great patience, care and attention to detail is demanded of the excavator, who may be working under trying climatic conditions and with unskilled local labour.

Lifting the finds

When an object which has been imprisoned in the earth for hundreds of years is uncovered, it is likely to be crushed, corroded or rotted, so that its condition is extremely fragile. Getting it out without damage is a skilful business. Sometimes an object is immobilized on the spot by being covered with plaster, gum, wax or bandage and packed for examination at a laboratory. The archaeologist must know what substances may be used without damage to the material in question and

without spoiling it for future cleaning and restoration. Brittle things, such as leather or parchment rolls and ancient metal, must be treated, probably in a laboratory, before being unrolled or restored to shape. Material that is likely to disintegrate on exposure to air must be recognized at once and protected. Finds are sorted and treated according to their individual needs. Extreme care ensures that nothing is smashed in the process of moving earth and that nothing is missed, e.g. by being thrown away in an unbroken clod of soil.

A team of workers at an excavation may include an archaeological chemist, who sets up a small laboratory in a hut and treats finds brought to him, work which involves a detailed knowledge of the effect that chemicals and preservatives will have on ancient materials.

Recording

The necessary detailed recording takes up more time than an actual digging operation. Apart from its record no evidence remains of an object's location once it has been taken out of the earth. Each object, even a single potsherd, is tagged with details of its exact position and location, date of finding, etc., and the tag remains with it throughout all processes of cleaning, restoration, etc. A detailed record of finds is kept by the director of operations.

At all stages detailed photographs are taken, both of the excavation in general and of each item. Drawings are made of objects found, and plans and sections are made and marked with the position of finds, type of soil, etc.

At one time plaster casts of large inscriptions and pictures in relief were made. Nowadays latex is used for this purpose. It is less likely to damage the surface and it is much lighter and more convenient to transport.

The importance of the recording of the position of finds lies in the need to know the relationship between objects unearthed at the same site. For example, a town site in use for hundreds of years, such as Jericho, will show several towns built one over the other at different times. Each layer will show its own characteristics, and the objects found in one layer will belong to one age, those above and below to others.

Sometimes an excavator will cut a trial trench or an exploratory "slice" out of a mound so that he can see what kind of material and how many layers he is likely to encounter and can plan his work for the main excavation accordingly.

Restoration and preservation of find

Work in the laboratory is an extension of that of the field chemist and requires the same detail and variety of knowledge of ancient materials. Some of the methods of restoration are described in the account of the Sutton Hoo Ship burial. Objects restored and preserved from damage by air-borne chemicals, etc., can be studied and enjoyed by visitors to museums in all parts of the world. Nowadays archaeological remains are usually displayed in related groups—e.g. the finds from Ur of the Chaldees and those from Sutton Hoo. Several laboratories in universities and museums have been set up to deal especially with archaeological "finds".

Modern science, analysis and dating

Growth of knowledge in the fields of nuclear physics and radiation has greatly helped the archaeologist. Characteristic rays emitted under certain conditions by different materials allow of their identification without destruction such as would take place if they were subjected to such tests as immersion in acid. The Piltdown Skull hoax was revealed in this way.

When cobalt, used to colour Chinese porcelain, was analysed by the X-ray fluorescence method, it was found to come from different quarries. Thus pieces of porcelain could be identified and dated from the type of colouring used.

Neutron activation is a method which is used to find out, for example, the proportion of different metals in such things as coins. Again, the source of the ore used may be identified, or it may become evident that someone had deliberately mixed base metal with precious in ancient sharp practice.

The amount of lead in glazes from English porcelain can be ascertained by the beta-ray back-scattering method. As the use of lead glaze was discontinued after 1750, this helps in the dating of English porcelain.

Magnetic qualities of, say, clay may be fixed, as it were, into the material on firing, and detection of this may be used in the identification of the source of objects.

The rate of decay of radioactive material is known and can be used to date certain ancient relics more accurately than before.

Each tiny revelation fills a gap in the picture of ancient times and may help to relate activities in time. A find of metal from a particular source may indicate a pattern of trade;

tracing of a craft may indicate movements of the tribe in which it was practised; the growth of language may show the intermingling of one tribe's ideas with another's. The correlation of knowledge is one of the features of modern archaeology.

For discussion:

(i) Consider whether the archaeologist has anything in common with workers in other fields (e.g. polar exploration, anthropology, sociology) in his desire for detailed and accurate information and to look beyond the obvious. Do you think that these qualities are marks of this modern age?

(ii) How might one prepare for a visit to a museum or excavated site in order to get the best from the visit?

(iii) Some people regard archaeology as a thrilling adventure. How do you assess it—as exciting, as useful, as an interesting hobby, as a waste of time, or in some other way?

Books:

Archaeology from the Earth. Sir Mortimer Wheeler. (Pelican. 3s. 6d.) A concise account of the techniques of excavation and the reasons for them.

Field Guide to Archaeology in Britain. Eric S. Wood. (Collins. 1962. 25s.) A new and comprehensive guide to help the amateur to identify and understand remains, etc., which he may see as he goes about the countryside. Not technical.

The Preservation of Antiquities. H. J. Plenderleith. (Oxford Univ. Press. 1956. 70s.) A readable but sometimes technical book on laboratory work in connection with archaeology.

Books on the excavation of a particular site or sites, illustrated: *The Crescent and the Bull.* Erich Zehren. (Sidgwick and Jackson. 36s.)

Prehistoric England. Grahame Clark. (Batsford paper back. 5s.)

Going Into the Past. Gordon Copley. (Puffin Books. 3s.) Contains lists of sites and museum displays which may be visited in Britain.

Digging Up Jericho. Kathleen Kenyon. (Ernest Benn. 30s.)

Ur of the Chaldees. Sir Leonard Woolley. (Ernest Benn. 30s.) From a library.

The Ministry of Works publishes a useful list of sites which are open to the public, with times and dates of opening, price of admission, a few words about what may be seen at each, and other relevant information. The sites are listed in counties. (H.M.S.O., Atlantic House, Holborn Viaduct, London, E.C.1, or through a bookseller. 1s. 6d.)

BACKGROUND TO THE 'SIXTIES:

This year is the fiftieth anniversary of the outbreak of the Great War, and these two studies aim to give an impressionist picture of the war and of its main effects, still felt by people to-day. In many ways the events of 1914-18 were "the great divide" between the 19th and 20th centuries.

The Great War killed 10,000,000 people—most of them young men from whose loss the world has never recovered. It cost £35,000,000,000, and left a heritage of debt and economic instability. It re-drew the map of Europe, brought down dynasties, and overthrew long-established political systems. It changed people's attitudes to almost every aspect of morality. It brought home as never before the horror of war, and made the pursuit of peace the major political preoccupation of the twentieth century. Its impact is truly summed up in the popular phrase: "Things were never the same again."

Interest in the Great War has been growing steadily in recent years, as distance makes it easier to discern and interpret its causes, course and consequences. Two recent, and unusual, examples of that interest may be mentioned here.

There has been the successful "musical" *Oh What a Lovely War*, in which "pierrots" burlesque the story of the war against the background of its mounting casualties—a method so devastatingly effective that this may be the best anti-war propaganda yet staged. At a deeper level, there is Benjamin Britten's monumental *War Requiem*, in which the Latin words of the Mass are interspersed with the war poems of Wilfred Owen. (A note on this work is printed at the end of this section, in the hope that some Schools may devote an extra session to it.)

During 1964, further material on the Great War will undoubtedly appear, and there is to be an extended television series about it. Schools would do well to watch for such material and to use it to amplify and illustrate these two studies.

The Great War

NOTES BY PERCY W. DAY

(i) THE WAR AND ITS POLITICAL AFTERMATH

The 1914-18 war was soon correctly called "The Great War", for many reasons:

(1) It was the first general war between highly organized and industrialized states, able to command the energies of all their citizens and develop modern technological resources for new methods of warfare, e.g. wireless telegraphy, aeroplane, submarine and tank.

(2) It was a war of whole peoples—hence the importance of civilian morale, easily influenced by promises of social welfare (e.g. "Home fit for heroes", "Making the world safe for democracy"), and by propaganda.

(3) It involved great loss of life: it was estimated that 10 million people died, mainly under forty years of age (e.g. one Frenchman died every minute on average between August 1914 and February 1917).

(4) It was on so large a scale that the world economy, built up in the nineteenth century, was disrupted.

(5) There were great differences between the original war aims and the peace aims and the consequences now known to have developed.

School members can add to this list from their own knowledge and experience.

The war in outline

Every belligerent's entry was determined by considerations of national security and national power; but none anticipated a long war—six months was the favourite guess. Horatio Bottomley said it would end by Christmas.

The Germans hoped that it would end by 1915 with the decisive defeat of France by the Schlieffen Plan* and Russia's

* A plan made ten years before 1914, by the chief of staff of the German army and based on a right-wheeling movement in an area with good railway connections, e.g. Belgium.

collapse, financially and administratively, without Britain's participation. Britain's entry, after Belgium's invasion, upset these plans. By the autumn of 1914 both sides had dug themselves into trenches on the Western Front and so established a stalemate lasting until 1918. The war then became a prolonged struggle of exhaustion.

To break the deadlock both sides spread the conflict to wider fields, both geographically and politically. They also mobilized more and more of their resources. So the acids of hatred ate more deeply into national life, e.g. the naval blockade of Germany, which replied by unrestricted submarine warfare. Despite the entry of other powers into the war, the deadlock continued until 1917; neither side won a decisive victory.

Two major events in 1917 changed both the course and the outcome of the war. In April the U.S.A. entered the war, despite strong isolationist feelings. Irritation with German methods had grown, particularly her clumsy diplomacy, and the renewal of unrestricted submarine warfare in January. President Wilson clearly stated the peace aims:

"We shall fight for the things which we have carried nearest to our hearts—for democracy, for the right of those who submit to authority to have a voice in their own Government, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

In Russia both Tsarist organization and policy had been proved bankrupt in the war years. The Russian peasants, ill-clothed, ill-trained and under-equipped, had borne the brunt of the fighting with no other ideal held up to them than the defence of the hated regime, which in March 1917 was paralysed by outbreaks of strikes and mutinies, mainly in the St. Petersburg area. The Tsar then abdicated. The provisional governments of Prince Llov and Kerensky continued the war. After the failure of the July offensive in Galicia it was clear that the Russians, facing widespread starvation and nearly four years' ordeal in war, could not support both war and revolution at the same time. Lenin's *coup d'etat* on November 6th-7th took Russia out of the war and left Germany and her allies free to concentrate their efforts on other fronts and on unrestricted submarine warfare.

These circumstances made the war a race against time. The German High Command calculated that the submarine

campaign would starve Britain into surrender within six months, before the U.S.A.'s entry could become effective. In April 1917 over 870,000 tons of shipping were sunk and Britain had only six weeks' stock of food in store. Food rationing, the convoy system, depth charges and mines overcame the submarine menace; but it was a near thing.

Fresh attacks in 1917 against German positions in the Champagne and at Passchendaele failed, were most costly in lives, and led to mutiny in the French armies, repressed severely by Pétain. Towards the end of 1917 a surprise British attack of some 400 tanks at Cambrai gained much ground at first but failed for lack of adequate reserves. Nevertheless it forecast the future.

In 1918 new qualities of generalship were shown on both sides. To resist the German spring offensive Foch was appointed to a unified Allied Command. He prepared to meet Ludendorff's "blitzkrieg strategy" of separate attacks by elastic defence and waiting for the German lines to be overstretched. From March onwards the Germans made rapid advances, but by summer there was an almost indefensible salient in the middle of their lines. Haig's attack at Amiens in August showed that a surprise attack shook German morale. For the next hundred days Foch made a series of skilfully timed attacks in quick and relentless succession, which broke both the German lines and morale.

Other fronts also yielded allied victories. In mid-September a frontal attack on Bulgaria knocked her out. In Palestine Allenby defeated the Turks and entered Damascus on October 1. The Italians avenged their defeat at Caporetto in 1917 by their success at Vittorio Veneto. With her allies deserting her and her own armies in rapid retreat in the West, Germany had no choice but to sue for peace. The nerve of the German High Command broke. Hostilities ended on November 11th at 11 a.m. with an armistice and no allied army on German soil.

The Peace Aims

These were summed up in the Fourteen Points enunciated by President Wilson. (See Ref. F. pp. 85-6.) The first five laid down general principles; the rest dealt with the main territorial changes needed for a stable Europe. How far were the first five acceptable and practicable?

"Open covenants openly arrived at" meant that all forms of secret diplomacy and negotiations must disappear.

"Absolute freedom of navigation upon the seas outside territorial waters, alike in peace and in war" was an idea unacceptable to Great Britain and not carried out during warfare.

"The establishment of an equality of trade conditions among all the nations consenting to the peace" implied the principle of Free Trade, which post-war states rejected.

"Adequate guarantees given and taken that national armaments will be reduced" led to disarmament conferences but no real results.

"A free open-minded and absolutely impartial adjustment of all colonial claims" was the ideal rather than the practical aim of the Peace Conference. The mandates system met it in some ways, but only the victors held them.

The underlying idea behind these five points was the belief that secret treaties, naval rivalry, tariff walls, armaments races and colonialism were the causes of war. If they were removed, peace would ensue. In fact they were rather the symptoms of nationalist rivalries and fears, causing the war.

The political consequences

Were these the decline of imperialism and the triumph of democracy?

The political and military collapse of the German, Austro-Hungarian, Russian and Turkish empires was a significant feature. It seemed to foreshadow the victory of democracy, as the Western democratic states had won the war. The secession states, as the new states in Central and Eastern Europe were called, all adopted very democratic constitutions, as did the German Republic. Indeed the world seemed to have been made safe for democracy. The triumph, however, was more apparent than real, as became plain in the 1930's with the collapse of the democracies before the rise of the totalitarian states. If these new states had been left in peace for fifty instead of fifteen years, to work out their destiny, they might have survived as democracies.

Imperialism was not ended completely, as was shown by the growth of Japanese power and policies in the inter-war years.

A further factor was that even in democratic states, where the multi-party system prevailed, governments after 1918 were

expected and in varying ways were forced to safeguard the welfare of their citizens. Thus there was an urgent demand for more drastic and stronger powers for the executive and a corresponding decline in parliamentary influence, as seen e.g. in the National Government in Great Britain in the 1930's, in the New Deal in U.S.A., and in the Popular Front in France.

So vast are the crowds to which democracy has to speak nowadays that it is difficult for the still, small voice of reason to make itself heard. It is much easier to win votes by making considerable promises of benefits or by raising scares of panic or crisis.

The force of nationalism

It was nationalism largely which caused the war, as instanced in the murder of Archduke Franz Ferdinand, heir to the Austrian Emperor, at Serajevo. The murder—by Serbian nationals—was made the excuse for Austrian ultimatums to the Serbian government, which could only regard them “as an attack on her sovereignty and independence”. Nationalism also largely decided the result of the war. So it is not surprising that the ferment of nationalism spread not only in Europe but elsewhere, as in Egypt, Turkey, India and China. Such movements as these threatened the hitherto complete domination which the Western people seemed to have established over the non-European world. Since 1919 these nationalist forces have been immensely stimulated and accelerated. They have revolutionized the development of the majority of the earth's people.

The progress of internationalism

President Wilson was convinced that some of the worst features of the Versailles Settlement would ultimately be corrected and that peace could be maintained in the world if the blue-print of the new world order, the League of Nations Covenant, was written into every peace-treaty.

The League was designed to put an end to war: to substitute justice and reason for force, discussion for dictation in relations between states. Member states were pledged to join forces to compel recalcitrants to accept its decisions. They were also pledged to a policy of general disarmament, to protect the rights of minorities and to improve labour conditions through the I.L.O.

This was indeed a fair prospect, but it was vitiated by a

number of grave errors. The first was that the victors dictated all the conditions of the League. The second was the U.S.A.'s rejection of the League and her return to an isolationist policy. Americans were convinced that the maintenance of democracy in the world was no concern of theirs. The third was the failure of Great Britain and France to give effective leadership. Failure to deal effectively with disarmament was the fourth. Finally, the League was a league of sovereign states determined to accept no limitation on their rights of national sovereignty. No vital decision could be taken except by unanimity. Thus the theory of Collective Security, the basis of the League, to check aggression, failed hopelessly in the 1930's, when first Japan, then Italy and finally Germany flouted this principle with impunity.

How far have the people of the world learnt in the last 25 years the lessons of this failure? How far is the United Nations an improvement on the League of Nations?

The growth of totalitarianism

The most momentous political phenomenon of the post-war world was the rise of Bolshevism in Russia, an ominous repudiation of democracy. The dictatorship of the proletariat was established. The start of a world revolution was proclaimed. The proletariat never had any share of power, which remained with the Bolshevik leaders who destroyed all opposition and relied for support on a highly organized and disciplined party, whose members alone were eligible for positions of authority. The bodies, minds and property of all Russians were brought under the party control.

Having never known freedom in the past, the Russians were easily persuaded to believe that they were pioneers of a happier order, an ideal for humanity—a crude and meanly material ideal, but still an ideal. The cruelties they saw were only the necessary preliminaries for the coming millennium.

In its chief features the Russian system became the model for the more recent totalitarian states developed by Mussolini and Hitler as an aftermath of the Great War. The main difference was that in these later cases, where democracy had worked nominally for years, the appeal was not to the promise of a material millennium but rather to memories of a great past, to the need for unity and to the restoration of their former greatness. The whole nation was trained and armed for war.

Scorn was poured on the peaceful ideals of democracy as a sign of decadence. The New Order of the 1930's would replace that of 1919.

These efforts failed, but in the last twenty years totalitarian states have increased in number and importance. Is democracy fighting a losing battle?

For discussion:

(i) How many of Wilson's aims enunciated in 1917 have been realized?

(ii) On the outbreak of the Great War Sir Edward Grey spoke of "the lights going out all over Europe". Have they all been relit?

(iii) Is totalitarianism incompatible with internationalism?

(II) SOCIAL, ECONOMIC AND MORAL CONSEQUENCES

In the century before 1914 certain doctrines were held which seemed to characterize the period. They can be roughly described as liberal, capitalist and internationalist—all based on the idea and theory of progress. Ideas, it was thought, shaped men's lives. Political ideas changed the course and shape of governments. Scientific ideas transformed industry and communications. Moral ideas would make men lead better lives. These were ideas which would create a better world, if there was freedom for their expression.

The assumption was that liberty of the individual was the most valuable possession in social and political life; that the greatest production of wealth was the most useful in economic life; and that national self-determination was the highest value in international relations. These aims could best be accomplished by the establishment of governments which guaranteed civil liberties and free representative institutions.

Thus there was an automatic and natural harmony of interests between men and nations which, by promoting their own good, promoted also the good of all. This liberal outlook on life was summed up in the slogan "One for All and All for One". It became part of the moral and mental make-up of Western Man and was based largely on the idea of progress—the possibility of continued expansion, both of territory and population, which had taken place in the nineteenth century. By 1918 these favourable conditions had disappeared to a large

extent; but the desire was for a return to "normalcy". The world was still buoyed up by a faith in liberal values, personal freedom and equality of rights. There was still faith in the capitalist system and a belief in the growth of social improvement and civilization in a peaceful world. There were a few doubters, however. (See Ref. D, pp. 63-4 for the views of Paul Valéry.)

For about another ten years these hopes seemed justified; but after 1929 crisis after crisis (that much used and abused word) made people realize that normalcy could not return and that prosperity had collapsed. This created among them a sense of helplessness, of loss of direction, and of subjection to blind impersonal forces beyond their control or that of the nations. This has been the world background to a large extent since the 1930's. It has affected the other consequences of the Great War.

The social consequences

The upheavals of war had considerable effects upon society. Family life was disrupted—millions of young men were killed (the lost generation)—hence the surplus women problem (there were 1,098 women to every 1,000 men in Great Britain in 1921). The birth rate fell heavily during the war and rose sharply again after it—thus leaving a deep cut in the middle age groups in the 1960's.

Another social consequence was the changed position of women, who worked patriotically in factories and the services and so entered the labour market on an unprecedented scale; this continued after the war, for many had found economic independence, hitherto denied to them. Their war efforts won them the vote in Great Britain. These two facts changed the position of women considerably. Since then their changed status in the world has been one of the most important, if unnoticed, revolutions of modern times. In one country after another women have gained a position of greater equality with men—a revolution which has extended even to Asia and Africa.

Perhaps the most important social consequence was the fact that during the war every government had assumed a high degree of control and direction of all the economic life of its country. Agricultural and industrial production was planned, man-power was directed, price control and food-rationing were

established. The best example of this was in Germany, where Walter Rathenau organized special War Companies to run industry and to avoid wasteful competition by close co-ordination. Prices were controlled by a special agency and by food-rationing. He encouraged chemists to find substitutes in the laboratories to replace natural resources; for example, Fritz Haber developed the process of extracting nitrogen from the air, as nitrates could not be got from Chile. Incidentally, the growth of these substitute (ersatz) materials led later to large new industries, e.g. rayon, plastics and synthetic materials. Germany's war economy became a blue-print for much economic planning in the post-war years.

With the return of peace the argument was that, if all these things could be done in wartime by human effort and organization, a similar effort in peace could get rid of many, if not all, social evils. Thus the warfare state encouraged the idea of the welfare state, which has been developed in the last fifty years, particularly as a result of the economic consequences of the Great War. Was not equality at least as important as liberty? Hence there was an ever increasing demand for a system of social security, nationalization and political control to ensure minimum standards of welfare by such means as national systems of education, public health safeguards, legislation on housing and labour conditions, and the organization of a variety of social services and amenities.

The economic consequences

For over four years the world had squandered its wealth on warfare and had lived on its capital. This had important consequences for some countries; for example, Great Britain became a debtor nation and U.S.A. became a creditor nation. Yet this was the least important economic consequence. Far more important was the dislocation of world trade built up over generations by commercial confidence between nations. Most European countries had been forced to devote all their efforts to war work, whereas many countries outside Europe, which had bought goods from Europe, learnt to make them for themselves. These countries determined to keep these new industries and protected them by high tariffs. American productive capacity expanded so rapidly that her exports trebled in value during the war years. Japan sent her textiles and other

manufactures to China, India and South America, countries which had previously been customers of Europe.

A further difficulty was that most European countries were crippled by the load of war debt as well as by the plundering of mines and forests and the impoverishment of their soil during the war. Funds for reconstruction had to be obtained by foreign loans, mainly American. These loans, together with repayment of war loans and payment of reparations by Germany, all entailed one-way transfer of credit or capital at a time when a two-way exchange of services and wealth was needed urgently for the restoration of international trade. By the 1930's many national economies, each concerned with its own well-being, had replaced the single world economy. Significantly, frequent international conferences of the 1920's and 1930's were concerned with reducing trade obstacles rather than with expanding world trade.

Europe's prosperity, and that of the world to some extent, depended on the continuance of American loans. When they ceased in 1929 and loans were recalled, a catastrophic economic crisis ensued. Between 1929 and 1932 world trade shrunk by two thirds. By 1932 there were over 30,000,000 unemployed and many more millions on short time.

This situation led to an insistent demand for a change of the economic system so that it could provide the benefits to which mankind was entitled. J. M. Keynes had for a long time argued in favour of pump-priming and felt that Roosevelt rather than Chamberlain pursued the right lines of economic policy. His book *The General Theory of Unemployment, Interest and Money* (1936) made great contributions to economic thought and practice. It emphasized that the trade cycle could be controlled by adjustments of credit and investment. Depressions could be anticipated and prevented by deliberate government policy of reducing interest rates and carrying out public works, even at the risk of a budgetary deficit.

Many of his arguments and illustrations were rather too complicated for the general public to understand and appreciate; but the latter grasped the fact that many of his ideas fitted in with the trends of political discussion. Planning and technocracy became popular and acceptable. A foremost economist wrote: "We may not all be socialists now, but we are certainly (nearly) all planners." Governments employed larger numbers of expert economic advisers to study problems of income and outlay.

The moral consequences

As has already been seen, the acid of national hatreds bit deeply into life. British soldiers were told that "the only good German was a dead one". German submariners had to carry out a policy of "Sink at sight". On the German reparations question a prominent British politician advocated a policy "to squeeze Germany until the pips squeak". Such war-time vindictiveness tended to continue. Perhaps J. C. Squire summed it up, somewhat cynically, in his poem "The Dilemma":

God heard the embattled nations sing and shout
"Gott strafe England!" and "God save the King!"
God this, God that, and God the other thing—
"Good God!" said God, "I've got my work cut out."

A second factor was the changed public attitude on ethical problems. "Scrounging" or "winning" extra food and supplies was quite common in the forces. Civilians likewise had little or no compunction in adding to food supplies despite food-rationing.

New weapons of psychological warfare (propaganda) were introduced and undoubtedly played an important part in Germany's downfall. Allied propaganda was more skilful than the German, whose handling of public opinion was inept, e.g. glowing reports of victorious advances were published but no details of losses. Allied propaganda filled the gap with reasonably accurate estimates, which magnified rumours spreading among German civilians. Equally skilful was Allied propaganda about great privations among German civilians, which undermined the morale of German soldiers, especially when they discovered ample food in captured Allied positions after they had been led to believe that the Allied peoples were starving because of the submarine campaign.

These effects of propaganda were not lost on Mussolini and Hitler, whose deep understanding of mass psychology and mass propaganda in the contemporary world enabled the Nazis to seize power. Hitler realized that in propaganda its truth matters little compared with its success (see the chapter on Propaganda in *Mein Kampf*). Characteristic of this type of propaganda was the progressive disintegration of language as a means of universally rational concepts. The same words are used to convey different and at times opposite meanings, e.g. peace, democracy, freedom, war. Further there is the denial of universal values and truth. Thus all bridges of under-

standing and communications are in danger of destruction. Despite this fact, most governments still engage in propaganda.

For discussion:

(i) How far do you think the attitude described in Squire's poem explains the apparent lack of faith and decline in church-going since 1918?

(ii) Which do you regard as the more important consequences of the Great War? How do they affect us to-day?

(iii) "War lays a burden on the ruling state

And peace does nothing to relieve the weight"

(William Cowper).

Is this a fair commentary on the last fifty years?

Books for reference:

- A. *World History from 1914 to 1950*. D. Thomson. (O.U.P. 10s. 6d.)
- B. *Political Consequences of the Great War*. Ramsay Muir. (O.U.P.)
- C. *Some Economic Consequences of the Great War*. A. L. Bowley. (O.U.P.)
- D. *The Twentieth Century*. Hans Kohn. (Gollancz. 1950, 12s. 6d.)
- E. *Europe Since Napoleon*. D. Thomson. (Longmans. #2 10s.)
- F. *Our Own Times, 1913-1938*. S. King-Hall. (Nicholson and Watson.)
- G. *Our Times, 1900-1960*. S. King-Hall. (Faber. 28s.)
- H. *Modern Britain*. H. Pelling. (Nelson. 18s.)
- I. *Introduction to World Politics*. W. Friedmann. (Macmillan. 30s.)

A NOTE ON BENJAMIN BRITTEN'S "WAR REQUIEM"

(BY PIERRE EDMUNDS)

(This work has been recorded by Decca on two 12-inch 33 r.p.m. records—SET 252/3 (stereo), MET 252/3 (mono).)

To study the Great War, its causes and its effects, is one thing. To enter imaginatively into its impact on those who suffered in it is much more difficult. Britten's *War Requiem*, by translating that impact into enduring art, may help us to do so; and this note about it is included in the Handbook for the benefit of Schools who can spend an extra session on it.

As much as possible of such a session should be devoted to listening to the music, not to talking about it. Some suggested passages are given at the end of the note. It will be helpful if members can have the text before them as they listen. A copy is provided with the recording, and extra copies can be obtained

from B.B.C. Publications, 35, Marylebone High Street, London, W.1, at 1s. each, post free.

The text consists of two highly contrasting elements:

1. There is, first, the Latin of the requiem mass—the mass for the dead. The words of the mass consist of traditional prayers and passages from holy scripture. These words, especially in the Latin, are solemn, liturgical, the expression of corporate mourning and supplication.

2. The second element is the war poems of Wilfred Owen, who was killed only a week before the 1918 Armistice, at the early age of 25. Had he lived, Owen might have become the greatest English poet of our time. His war poems reveal not only a mastery of form, but the deepest insight and intensity of feeling. By contrast with the words of the mass, they are urgent, passionate, *personal*.

Of this remarkable conjunction of two such different elements, Alec Robertson has written for the B.B.C.:

"It reveals to us, on one level, the anguished soul of the poet, his hatred of war, his compassion for the serving soldier, and, on the other level, the ancient and ever-renewed prayer of the Christian Church for eternal rest, light, and peace for all souls made in the image of one who as Man suffers with his fellow-men and so, in Pascal's great phrase, 'will be in agony even till the end of the world'."

Having selected this text, Britten has written for it a score which superbly heightens the tension between liturgy and life, and finally, in a passage without parallel in modern music, reconciles the two.

Throughout, the poems and the words of the mass echo each other with startling appositeness though in completely different mood—and the music constantly illuminates both.

The first poem, for example, is "What passing bells for these who die as cattle?" Here, it becomes a sad, bitter commentary on the solemnly tolling bells that have accompanied the opening of the work. The second is even more dramatic in its aptness: after the trumpet fanfares of the day of judgement comes the deeply moving "Bugles sang, sadd'ning the evening air".

One of the most striking examples is in the Offertory—that section of the mass which prefaces the solemn *offering* of the sacrifice. The words of the mass pray that the faithful departed may not fall into darkness:

"But let the standard-bearer, Saint Michael, bring them into the holy light, which, of old, Thou didst promise unto Abraham and his seed for ever."

The mention of Abraham is a reminder that the sacrifice of the mass is the sacrifice of God's own son, just as Abraham was ready to sacrifice Isaac. At once, in the *War Requiem*, there follows a poem savagely indicting the old men who sent the youth of Europe to their deaths. The story of Abraham and Isaac is retold, and the angel is heard:

"Saying, Lay not thy hand upon the lad,
Neither do anything to him. Behold
A ram, caught in a thicket by its horns;
Offer the Ram of Pride instead of him.
But the old man would not so, but slew his son,—
And half the seed of Europe one by one."

Throughout the work, the Latin words are sung by a soprano and chorus, with the main orchestra; and by a separate chorus of boys, with organ accompaniment, who are placed behind the main chorus and whose voices therefore reach us as from some far off state of innocence and peace. The poems are sung by solo tenor and baritone, accompanied usually by a chamber orchestra. The recording realizes Britten's intention of having soloists from various warring nations—the soprano is Russian, the baritone German, and the tenor English.

The *War Requiem* was commissioned for the festival which marked the consecration, in 1962, of St. Michael's Cathedral, Coventry—itsself a monument alike to war and reconciliation. At the head of its score, Britten has set Wilfred Owen's own words:

"My subject is War, and the pity of War. The Poetry is in the pity. All a poet can do today is warn."

Some suggested passages (timings are approximate):

Side 1, band 2. "Dies irae" (part one), and poem "Bugles sang . . ." (Five minutes). The Latin words paint a picture of the day of judgement. Fanfares split tombs and wake the dead. Then comes the infinitely sorrowful setting of "Bugles sang, sadd'ning the evening air".

Side 2, band 1 (starting about one inch in). "Lacrimosa dies illa", and poem, "Move him, move him into the sun" (Seven minutes). Soprano and chorus sing of "that day of tears and mourning". The tenor sings of one young man whom even the sun can wake no more. As he does so, soprano and chorus

break in with their repeated "Lacrimosa", and it seems as though a mother, too, is mourning her dead son.

Side 2, band 2. The Offertory. The prayer of the boys and chorus, and then the bitter poem about Abraham (*Eight minutes*).

Side 3, band 1. "Sanctus", followed by poem, "After the blast of lightning . . ." (*Eight minutes*). The triumphant hymn, "Holy, holy, holy" is followed by the question, "Will these dead ever live again?" and the poem ends with the lines spoken by Earth:

"My fiery heart shrinks, aching. It is death.

Mine ancient scars shall not be glorified,

Nor my titanic tears, the sea, be dried."

Of these words, John Culshaw has written in the commentary to the record: "The ending of the poem is the pivot point of the whole work, the moment when the juxtaposition of formalized aspiration and the poetic vision of despair is at its extreme."

Side 4 (complete) (*Twenty minutes*). This is the culmination of the work. The great prayer, "Libera me" ("Deliver me, O Lord, from death eternal") is followed by the most moving of all the poems, "Strange meeting", in which a soldier meets again the man he has slain that day. The setting of this poem is perhaps Britten's greatest achievement. Notice, in particular, the poignancy of the baritone's entry with the words, "'None,' said the other, 'save the undone years, The hopelessness.'" At the end of the poem, the two men sing over and over again its last line, "Let us sleep now", while all the forces used in the work—soprano, chorus, boys, orchestras—come together in one final supplication for rest and peace.

CELEBRATION IN THE 'SIXTIES**Shakespeare (1564—1616)**

Others abide our question—thou art free!
 We ask and ask—thou smilest and art still,
 Out-topping knowledge! So some sovran hill
 Who to the stars uncrowns his majesty,
 Planting his steadfast footsteps in the sea,
 Making the heaven of heavens his dwelling-place,
 Spares but the border, often, of his base
 To the foil'd searching of mortality;
 And thou, whose head did stars and sunbeams know,
 Self-school'd, self-scann'd, self-honour'd, self-secure,
 Didst walk on earth unguessed at.—Better so!
 All pains the immortal spirit must endure,
 All weakness which impairs, all griefs which bow,
 Find their sole voice in that victorious brow.
 Matthew Arnold, on *Shakespeare*.

(i) THE MAN AND HIS AGE

NOTES BY WILFRID H. LEIGHTON

This year we celebrate the four-hundredth anniversary of the birth of William Shakespeare, acknowledged the world over as the greatest poet and dramatist of all time. His native town has become a place of pilgrimage, whilst the Royal Shakespearean Company presents a selection of the plays for the greater part of every year in a theatre which, for all its limitations, proclaims "the immortal memory".

No author has been written about so much, and to-day a library of international scholarship contains an inexhaustible examination and interpretation of his works. As with the Bible, every word and every phrase have been studied to extract the fullest and exact meaning. Many of his sayings have become current coin in our language so that we do not always remember that they were created by him. The desire of every serious actor and actress is to play "Shakespeare"; every

worthwhile production excites the imagination of its director and demands the fullest amount of audience participation.

Shakespeare in the twentieth century

Shakespeare is the dramatist of everyman, and everyman is mirrored in his work. He was of his own age, yet he belongs to all ages, and every age makes its own interpretation. Our own age is one of social realism and satire but the appeal of Shakespeare is as great as ever, if not greater. To-day experiments in production, and especially in lighting, are exciting, and new insights are made possible in the presentation of the plays. Moreover the film has shown new possibilities of production and has introduced Shakespeare to millions who might never have seen his works, whilst both sound radio and television have revealed his universal appeal. The B.B.C. television series, "The Age of Kings" and "The Spread of the Eagle" have both been most successful. The Cambridge University Marlowe Society has promoted the recordings of many of the plays, which are available with notes to the text if required.

The stature of Shakespeare grows with time, and to-day it is greater than ever; yet to many he makes no appeal. Why? There are many answers, but for most of us the cause lies in ourselves: we are prejudiced or we will not make the effort demanded of our intelligence and imagination. To some, Shakespeare is associated with examinations, but there are many schools in which his plays are studied and produced with enthusiasm and delight. If one learns to appreciate and enjoy him early in life, he becomes a lasting treasure. And it is never too late to learn.

Stratford-upon-Avon

Shakespeare is reputed to have been born on April 23rd, 1564, at a house in Stratford-upon-Avon which is now a museum to his memory. It was at Stratford that he died on his birthday in 1616, at "New Place"—on the site of which also there is now a museum. Stratford was then a small medieval market town, attractive in its setting on the river and within walking distance of the forest of Arden. To-day the world walks in its car-crowded streets and buys multitudes of mass-produced souvenirs in its modern shops, but despite all the modernity the spirit of Shakespeare lives.

Of all the great names in history his is one of whom so little is known but about whom so much can be deduced, for he has revealed himself in his work. His father, John Shakespeare, was a wool and leather dealer; his mother, before her marriage Mary Arden, was the daughter of a small neighbouring landowner. William was their third child and eldest son. He was probably educated at the local grammar school, which provided a free and fairly liberal education to the sons of the local burgesses up to the age of sixteen. He had "small Latin and less Greek", but he may have had enough of the former to be able to read his favourite poet, Ovid, in the original. Holidays (and schooldays also) meant expeditions into the unspoiled countryside where every aspect of Nature awakened a sense of wonder in the growing boy, whose imagination was kindled by everything he so closely and unforgettably observed.

On November 27th, 1582, Shakespeare married Anne Hathaway, daughter of a yeoman farmer of the hamlet of Shottery, about a mile from Stratford. She was eight years his senior but outlived him. A daughter, Susanna, was christened on May 25th, 1583 and twins, Hammet and Judith, followed in January 1585. The family probably continued to live at Stratford until Shakespeare departed for London at a date unknown. These and the early years in London are "the lost years" and we do not know how he earned his living. One thing is certain: he knew himself to be a poet. Another is that he was influenced by the travelling companies of players—one of which was known to have been entertained by his father in 1568-9 when he was an alderman and a bailiff. The performances of miracle and morality plays were common features of town life and Shakespeare must have seen many such at Stratford. He may indeed have acted in them himself. It is very probable that it was because he felt the call to be an actor that he left his native town for London.

London

Sometime between his twenty-first and twenty-eighth years Shakespeare went to London, for it is known that by 1592 he had established himself with a growing reputation in the literary world—as actor and adapter and author of plays. In 1593 he published *Venus and Adonis*, and in 1594 *Lucrece*. In this latter year he was a member of the newly formed Lord Chamberlain's Company, to which he was attached until he

retired. By 1597 he was well established, so that he could buy "New Place" at Stratford and become a burgess, with a coat of arms combining those of his wife with those of his father. But he also continued to live in London, probably until 1612 when, during a law-suit, he is described as of "Stratford-on-Avon, gentleman"; but he is known to have purchased property in London as late as 1613.

London brought him fame and fortune. The young Earl of Southampton became his patron and introduced him to the Court. He was portrayed by a fellow player as a "handsome, well shaped man, very good company and of a very ready, pleasant, smooth wit." He was well acquainted with the "young bloods" frequenting the taverns—dramatists like Marlowe, Kyd, Greene, Peel and Lyly, and the young Ben Jonson who wrote: "I did love the man this side idolatry." He mingled with "the bright young things" of his day for whom and for his admirers at Court he wrote his Comedies, which are full of gaiety and wit. But even then *Romeo and Juliet*, with its tragic story of exquisite love and untimely death, indicated "the shape of things to come". His reading had opened up the epic themes of ancient Greece and Rome as well as the Chronicles of English history. His kingship plays were written to point the moral of national solidarity under a monarch and the disruptive folly of insurrection—so tragically acted out in reality by the rebellion early in 1601 of the headstrong and ambitious Earl of Essex, which brought him to the scaffold, and his friend, the Earl of Southampton, to disgrace. About this time Shakespeare knew "the dark night of the soul" and his tragedies reveal both the depths to which men can sink and also the heights to which they can attain in moral splendour. The period of "the dark vision" lasted for nearly ten years but was followed by a serener mood when he produced *Cymbeline*, *The Winter's Tale*, and *The Tempest*, where magic becomes part of reality and where evil is mastered by contemplative wisdom. Shakespeare knew the meaning of "the peace that passeth understanding".

The spirit of the age

People belong to their age; some belong to all ages. Both statements are true of Shakespeare. The age of Elizabeth I in which he grew up has been called a golden age; and so it was in music, poetry and drama, though hardly at all in painting

and speculative thought. The three centres of cultural life were Oxford, Cambridge and London, and all were influenced by the Revival of Learning—called the Renaissance—whose roots were in the civilizations of ancient Greece and Rome. In England the Revival of Learning was deeply imbued with moral as well as aesthetic values and both are implicit in the new birth of English poetry and drama in which Shakespeare was nurtured.

The keys to the age are found in national unity and the spirit of adventure and emancipation. The Crown was the symbol of unity; adventure was on the high seas and with the trading companies of the merchant adventurers, who laid the economic foundations of England's wealth; emancipation was expressed in the Reformation, which resulted in the typical English compromise of the Church of England. The true Reformation was found in the Puritans, who wanted a free church in a free society but who suffered persecution, as did Roman Catholics, in an intolerant age. The fires of Smithfield were never relighted but prison and the block were the penalties for too much "nonconformity". Emancipation, however, had its more creative side: it included greater freedom for women—which found expression in some of the most delightful heroines created by Shakespeare. It was supremely expressed in the full flowering of the English language used to such magnificent effect by Spenser, by the translators of the Bible and by Shakespeare. Lustre was added to learning in imperishable poetry and prose.

London, the epitome of the age, was a city of contrasts: wealth and poverty, learning and ignorance, elegance and filth, graciousness and brutality, compassion and cruelty, faith and superstition, piety and witchcraft. With its quarter of a million or more people it was the largest city in the realm. It was the centre of government and the scene of increasing Parliamentary activity, which became a challenge to royal prerogative towards the end of the reign and prepared the way for the Great Rebellion of the Stuart period. Wealthy merchants and lawyers were increasing, as were small traders and craftsmen. Multitudes, however, subsisted on casual labour and lived mostly in the squalor of dark alleys and riverside hovels. The streets were filthy and often rowdy. Brawls, fighting and sport were often intermingled. Near to the Globe Theatre was the Bear Garden where bears, baited by dogs, and cock fights provided sport. It was a coarse and cruel age; it was also

creative and dynamic. It produced Shakespeare, who was its master spirit.

For discussion:

1. In what ways does the Age of Shakespeare resemble our own?
2. If Shakespeare is largely unknown to you, how do you account for this?
3. If you are a lover of Shakespeare, what are some of the qualities in his plays that appeal to you?

THE THEATRE IN SHAKESPEARE'S TIME

Plays are written to be performed. A dramatic performance implies author, producer (director), actors and audience. It also implies a theatre.

England had had centuries of drama expressed in the miracle, morality and folk plays of the Middle Ages. These were fostered by the Church and performed by members of the gilds, who often displayed their mysteries or crafts in the open air outside a church or on a village green. Shakespeare, like multitudes of his countrymen, must have witnessed many such performances, which brought stories from the Bible visibly to life. The religious spirit which was implicit in the English Renaissance and in Shakespeare's plays owed much to the religious drama of the Middle Ages.

The earliest theatres

In the sixteenth century it was fashionable for a nobleman to employ actors—as their predecessors had employed minstrels and jesters—to entertain their guests. From these beginnings under patronage, companies were formed and, during the settled times of Elizabeth, they tended to make London their headquarters. It was their custom to hire an inn-yard for the performance of their plays. Here was the ready-made arena with surrounding walls, and here a stage could be easily erected. London and its outskirts attracted many such expedients.

The next step was the building of play-houses, and these followed the inn-yard design. None was built in the City

proper but several on the south bank of the Thames. Here were erected the "Theatre", the "Curtain", the "Rose", the "Swan", and the more famous "Globe". Shakespeare began with Lord Strange's men at the "Theatre". His company included Richard Burbage, the leading tragic actor of his day, and William Kempe, the famous comedian. In 1598 they left Shoreditch and moved to Southwark, where they built the "Globe". It was about 55 feet square—the size of a tennis court—and this included the stage which was 43 feet wide and 27 feet deep. Here Shakespeare's greatest plays were performed and here he made a modest fortune. Later the "Globe" took over "Blackfriars" as a private theatre.

There were no actresses; the female parts were played by boys—who were trained in Boys' Companies, which developed from the choir boys of well-known schools such as Blackfriars, St. Paul's or the Chapel Royal. They often took part in the performances of the morality plays and were recruited for parts in the public theatres, which increasingly became part of the social life of London.

Patronage of Court and nobility: private theatres

Inn-yards and public theatres like the "Globe" were open to the sky and performances took place during the afternoon. But companies were invited to play at Court, in the homes of the nobility, and in the Inns of Court. Shakespeare's *Comedy of Errors* was performed on a gala night at Gray's Inn, in 1594. It is probable that *A Midsummer Night's Dream* was both written and acted for the celebration of a society wedding. It is established that *The Merry Wives of Windsor* was the result of a Royal Command performance. Thus was popular drama linked to high society in an age when there were rigidly defined classes but no class consciousness. Two kinds of theatre were developing—the one fashioned on the inn yard, the other on the great halls of palaces, mansions and Inns of Court. These latter were the private theatres that served a more select audience than that of the public theatres, which catered for and attracted all and sundry. The public theatre had little or no scenery; from the private theatre has developed the picture-frame stage which invites scenic effects.

The structure of the early theatres

What is a theatre, and where should the stage be placed? Amphitheatres in ancient Greece enabled the audience as well

as the actors to become part of the performance. Audience participation was also part of the medieval plays. The public theatres of Shakespeare's day were small and intimate and the spectator felt himself to be part of the performance.

"The structure was the logical development of the inn-yard plan modified by experience and by the influence of the Court or 'private' stages. The screen and side-doors of the hall of a great house may well have furnished the model for the stage-wall, and possibly for the gallery or balcony above the stage. There was a raised stage jutting out into a 'yard' or pit. The audience stood in the pit into which it projected, or sat in the galleries built around the theatre walls fronting the stage. A few even purchased stools on the stage itself or sat on the rushes with which it was strewn. One gallery was, as it were, continued behind the stage, which it probably overhung, and to which it formed an adjunct as an upper stage. Behind the stage were the tiring-rooms of the actors, in which they dressed and kept their properties, costumes and play-books, from which they emerged upon the stage and into which they entered upon their exits. In the wall of the stage, which was hung with arras or tapestry, were three openings, one door on each side, and a larger opening in the centre curtained off and revealing, when the curtain was drawn, a space behind the stage, being part of the tiring-room area. This space furnished a second adjunct to the main stage, an inner stage. All three openings were at the back of the stage and communicated with the tiring-rooms, which were built in three stories, so that the upper stage could be entered directly from them, as well as from the front by occasional scaling-ladders. An active man could, indeed, safely jump down from it to the main stage. Over the whole stage-structure projected the 'heavens' or canopy, also accessible apparently from the third-storey tiring-room. It stood upon posts resting on the stage and protected it from the weather. The spectators' galleries were roofed, but the pit or yard was open to the sky . . ." (*A Companion to Shakespeare Studies*.)*

Scenic effects were of the barest and much was left to the imagination of the audience, aided by descriptions in the text of the plays. It was here that Shakespeare excelled, as an examination of his plays will reveal. Spectacle was inferred by dressing the characters in splendid costumes—which were more lavishly used towards the end of Shakespeare's career when the masque became popular, an example of which can be seen in *The Tempest*.

* Quoted by kind permission of authors and publisher (see book list, page 178).

Actors and audience

The age of Shakespeare saw the beginnings of real theatre and the creation of the greatest plays in the language. It was heralded by the "school" of Marlowe in which the young Shakespeare learned the art of acting and the skill of the playwright. But he was to better the instruction. The plays of the period demanded and obtained a profession of acting greater than ever before, supported by audiences which became, despite the opposition of the Puritans, intensely theatre-conscious. Shakespeare's genius flourished in an age which supported the theatre. Compared with the theatres of to-day, some of which are themselves very dated, those of his time were crude and clumsy contrivances, yet no discomfort could dismay the eager supporters who crowded the pit and the galleries.

"The whole atmosphere must have been extraordinarily intimate and domestic, especially when we remember that the personnel both of the company and of the audience was far more permanent than anything conceivable in modern London. Each member of the cast would be as familiar to the spectators as the individuals of a local football team (or television personalities) are to-day . . . Under such conditions acting and drama were very different from anything we know now. And to understand Shakespeare, to follow the swiftness of his thought, the delicacy of his poetic workmanship, the cunning of his dramatic effects, the intricacy of his quibbles, to appraise in short the infinite richness of his art, we must think ourselves back into that little room at the Globe or its predecessors, in which his dramas were first given by a team of players, moving and speaking on a bare platform surrounded by a ring of faces only a few yards away, faces in front, to right, to left, above, faces tense with interest at the new miracle that awaited them, faces of the brightest spirits and keenest intelligences of his time." (J. Dover Wilson, *The Essential Shakespeare*.)*

For discussion:

1. What advantages and what disadvantages has the picture-frame stage?
2. In what ways do the designs of some modern theatres help audience participation?
3. What are the functions of a theatre?

* Quoted by kind permission of author and publisher (see book list, page 178).

(iii) THE TEMPEST

NOTES BY GWEN PORTEOUS

For reflection:

"For the created universe waits with eager expectation for God's sons to be revealed . . . yet always there was hope, because the universe itself is to be freed from the shackles of mortality and enter upon the liberty and splendour of the children of God." (Romans 8. New English Bible.)

The Tempest (The Penguin Shakespeare. 2s. 6d.)

In these notes no more is attempted than suggestions which may aid enjoyment of the play. They are no substitute for the reading of it. Passages suitable for reading in the school session are recommended later.

The Tempest is a late play, probably the last Shakespeare wrote complete. In it the mature poet returned to situations, scenes, characters and poetic images used in earlier plays but refashioned now on a deeper level and woven into something new, something "rich and strange". Those who are familiar with the plays will enjoy the innumerable examples of re-fashioning in *The Tempest*. Failure to do so need not detract from enjoyment of another kind. If, however, more information leading to fuller enjoyment is required, direction given in the book list may help towards it.

In writing *The Tempest* Shakespeare, for once, had no outside story from which to create. His plot is spun from his own poetic world entirely. Indeed, Prospero, a leading character, seems to be spinning it himself as it moves along. This has given rise to a belief that Prospero speaks with Shakespeare's voice in an especial way. This is probably so, but a parallelism, however close at points, must not lead us to accept full identity of the two. There are many moments when Prospero could not possibly be thought to have spoken with the voice of Shakespeare. Such moments can be detected in any group.

The Tempest has often been considered alongside *A Midsummer Night's Dream* as Shakespeare's mature, compared with his more youthful, treatment of fairyland. On a deeper level it might be related to *Macbeth*, which deals with the impact of the darker part of the spiritual world on human life whereas *The Tempest* deals with the happier. More interesting is a suggestion that has been made of *The Tempest* as a sequel to *King Lear*. It is thought that the storm that shook King Lear right up to the close of that play is related to the

tempest that is just about to blow itself out as the later play begins. As one critic suggests: "In *Othello* and *King Lear* we thought we caught glimpses into a region on 'The Other Side of the Storm'. Nearly all of this play takes place there. In one sense—but in that sense only—*The Tempest* is *King Lear* in Heaven."

Setting the scene

As might be expected, the play opens in the roar of a tempest. On a ship being torn to pieces by a terrible storm is a group of people, "great ones" from a king down, facing the uttermost fury of elemental nature. They shriek, swear, pray, jest, confess their sins, get in the way, become frenzied and plunge overboard, "a crisp shorthand of mortality set among the terrors of natural existence". It is all over in a flash but not before some of its significance reaches us. "What care these roarers for the name of king?" shouts the boatswain above the cracks of thunder. "The king and prince at prayers!" exclaims the old philosopher. Then must the day of doom indeed be near. "Keep your cabins; you do assist the storm," the boatswain commands the useless "great ones". It is a scene in which not philosophers but boatswains are kings. "Cheerily, good hearts! Out of our way, I say." Yet all these heirs of kings can see in this genius of the sea is a bawling, insolent cur. What a scene! Over in a matter of minutes, but how revealing!

The other side of the storm

We are on the firm ground of a dream island. "God knows there are desert islands enough to go round—the difficulty is to sail away from them—but dream islands . . . they are rare, rare, rare" (Katherine Mansfield, on *The Tempest*). On this one at dawn stands Prospero, a majestic figure with robe and staff. To him comes his daughter Miranda, as to a god, praying for his mercy on the shipwrecked and their ship. Calm and controlled, he reassures her:

"Tell your piteous heart
There's no harm done."

"Not a hair perish'd.
On their sustaining garments not a blemish,
But fresher than before."

We are indeed on the other side of the storm.

Who are these people?

Much of their early story is told by Prospero to Miranda in Act 1, Sc. ii: 1-186. This is not only a charming scene in itself; it provides us with information we need to have and it should be read in every school. This done, we are ready to know more of Prospero and the other inhabitants of the enchanted island.

Ariel

Before Prospero's arrival, Ariel had been imprisoned in a pine by the black magic of Sycorax. A delicate spirit, transfixed and helpless, he lived in agony until he was released by the power and wisdom of Prospero. Now he is himself again. He is a being compacted of air and fire, a boy figure in whom is a blend of grace and power. He is swift as lightning, ready "to fly, to swim, to dive into the fire, to ride on the curl'd clouds". He is like a quick man's darting intelligence. First he is the tempest, the ship is "all a-fire" with his fierce presence. He is everywhere at once. Next we have him described as a nymph of the sea charming Ferdinand with a song of dance and kisses and next moment echoing Ferdinand's sea-sorrow with

"Full fathom five thy father lies,
Of his bones are coral made;
Those are pearls that were his eyes,
Nothing of him that doth fade,
But doth suffer a sea-change
Into something rich and strange.
Sea nymphs hourly ring his knell."

Still later, Ariel is an angel of judgement, an instrument of Destiny itself pronouncing sentence on "three men of sin" and calling them to "heart sorrow" and a new life (3. iii: 76-82). But he also plays no end of amusing tricks, for he is "a tricky spirit", and finally, as we shall see, he touches Charity.

Caliban

In him Shakespeare is preoccupied with the animal in man. He has for mother Sycorax, a foul witch guilty of hideous "sourceries". "All-pagan superstition, black-magic and infra-human, infra-natural evil is in her suggested." Sycorax derives from the witches in *Macbeth*. When Caliban first enters, the taint of Sycorax is strong on him. Listen to his curses:

"As wicked dew as e'er my mother brush'd
 With raven's feather from unwholesome fen
 Drop on you both! A south-west blow on ye,
 And blister you all o'er." (I: ii. 333—p. 37)

and

"all the charms,
 Of Sycorax, toads, beetles, bats, light on you!"

(I: ii. 339—p. 38)

Caliban is therefore "hag-seed", yet human too, strong, useful as a labourer though an unwilling creature. He has a quality of innocence about him, a beast's innocence, perhaps. Sometimes he is considered as a kind of devil. At others he moves us, as he himself is moved by music. Man, savage, ape, semi-devil—Caliban is all of them and, because he condenses so much great poetry in the creation of him, he becomes beautiful himself—as when he remembers how he was at first "stroked" and made much of and taught the names of sun and moon; his eyes opened to the world of thinking beings. In return he put his half-animal, half-savage knowledge of springs, barren and fertile spots, at Prospero's service until, alas! his attempted rape of Miranda put an end to all friendly relation:

"You taught me language, and my profit on't
 Is, I know how to curse; the red plague rid you
 For teaching me your language."

Nevertheless, in the process, there has been a move from the infra-natural to the natural. Next we see him tasting Stephano's drink, which so intoxicates him that he is convinced that Stephano is a god, bearing "celestial liquor" just dropped from heaven. The bottle becomes his bible and Stephano his god. Caliban worships. "For the liquor is not earthly." All his nature poetry pours out.

"I prithee, let me bring thee where crabs grow;
 And I with my long nails will dig thee pig-nuts;
 Show thee a jay's nest and instruct thee how
 To snare the nimble marmoset; I'll bring thee
 To clustering filberts, and sometimes I'll get thee
 Young scamels of the rock . . ." (2: ii. 180—p. 61)

Caliban has advanced, even though it be only to the condition of savage man. He is intoxicated not only by Stephano's liquor but by the sense that he has of something to serve and worship, the deepest need of man and, possibly, of beast too. Yet the next step is doubtful, even pitiful. He

symbolizes all brainless revolution, singing in drunken mindlessness of his new freedom, not realizing that his foot-licking of his new master is an indecent self-abasement that Prospero could never ask.

Next we have him retailing to Stephano his brutal, cunning plans to murder Prospero. He has moved from natural savage to political intriguer, and Shakespeare ironically scatters the conversation with military and political phraseology. Such an advance cannot be other than a fall also, as is realized from his lying, unprincipled plot to destroy his hated superior.

Yet he is moved to a degree of sensibility by Miranda's beauty, and when Ariel's music frightens the others, Caliban, in reassuring them, speaks "for all time of the music inter-threading our world of stupidity, lust and bloodshed, the unearthly music luring creation on and up with dreams and disillusion".

"Be not afraid: the isle is full of noises,
Sounds and sweet airs, that give delight and hurt not.
Sometimes a thousand twangling instruments
Will hum about my ears; and sometimes voices,
That, if I then had wak'd after long sleep,
Will make me sleep again: and then, in dreaming,
The clouds methought would open and show riches
Ready to drop upon me; that, when I wak'd,
I cried to dream again." (3: ii. 147—p. 70)

Yet one minute later his theme is: "When Prospero is destroyed." He has by now at one and the same time a lust for evil and a flickering perception of beauty. In other words, he is a man. Retrogression we shall see, and progress operates through a series of falls. But the ascent of evil is always provisional.

Prospero

Much about him should have been gathered from the early reading from Act I. It should be rehearsed at this point. It was clear that Prospero, through Ariel, had raised the storm in order to get his enemies into his power for purposes of revenge. Later, it is impossible to ignore his cruelty to Caliban and, at times, even to Ariel. As Miranda's father he is delightful, loving and tender. As Duke of Milan, he is too pre-occupied with his books to be a good ruler, though he can say

with truth—"so dear the love my people bore me". With Caliban, he is part of the whole creation which "groaneth and travaileth in pain together until now". He was a magician, but the mechanics of magic are not enough. His greatness lies in his capacity to learn from experience, in the humility which enabled him to do this. Here, surely, is the authentic voice of Shakespeare. Prospero taught Miranda much, but she taught him much more. Still more did he learn from Ariel, who is poetic imagination. Even the turning point of the play, his own conversion from the intention of revenge to thoughts of pity and forgiveness, is prompted by Ariel.

"Brave new world"

Who are these visitors to the island? Trinculo and Stephano we have seen plotting with Caliban to murder Prospero. The faithful Gonzalo is moved by the island to dream of a Utopia in which, if he were king, he would create a "commonwealth" excluding business, competition, law, class distinction, property, work and sovereignty. Yet, be it noted, he would be "king on't". But there are no short cuts to Utopia for Shakespeare. As if to prove it, Antonio and Sebastian begin at once to plot for sovereignty by murdering both Alonso and Gonzalo.

Ferdinand, like Miranda, has a quality of innocence, but with both it is the innocence not of the primitive but of something ultimate, the innocence of Blake's Songs, perhaps. But Ferdinand had been through the tempest and Miranda had not. Her innocence was something which needed guidance. Her first sight of the mixed bag of visitors moves her almost to ecstasy.

"O wonder!

How many goodly creatures are there here,
How beauteous mankind is. O brave new world
That has such creatures in it." (5: i. 181-4)

And Prospero's wise-sad response¹ to her ecstasy is simply:
" 'Tis new to thee." Blake's *Songs of Experience*?

What is the play about?

The Tempest is centrally concerned with three things which for Shakespeare were vital for human well-being: freedom, love, and wonder. To emphasize their importance he

embodies their perversions: license, lust, and magic or wonders rather than wonder. The perverted are set free "to turn from their wickedness and live". To *live* is to love and to love is to wonder.

There is also a biological theme. The characters are conceived in an ascending order of development from Caliban to Ariel who is imagination and intuition and, on that account, the greatest of all—charity. But all ascend painfully creation's stair. The play is process incarnate. It should be noted that degenerate human beings sink to a level lower than that of Caliban ever is.

Another theme is that of the different kinds of power which men possess and by which they are possessed. There is the magical power of Prospero, the alcoholic power of Stephano, the power of the love between lovers in Ferdinand and Miranda, the power of poetry and music in Ariel and of love and forgiveness which Ariel awakens in Prospero. From the wrong kind of power or the misuse of it, all are freed to "be themselves".

"Go, release them, Ariel.
My charms I'll break, their senses I'll restore
And they shall be themselves."

It is when Prospero frees Ariel that the miracle is wrought in him. He has his foes in his power, but Ariel says:

"if you now beheld them your affections
would become tender.
PROSPERO: Dost thou think so, spirit?
ARIEL: Mine would, sir, were I human.
PROSPERO: And mine shall."

It is this fine flowering of poetic imagination which makes of *The Tempest* "surely a profoundly religious poem and of a Christ-like spirit in its infinite tenderness, its all-embracing sense of pity, its conclusion of joyful atonement and forgiveness, so general that even Caliban begins to talk of grace".

(The Essential Shakespeare.)

Arden, Illyria, the enchanted island, are but stages and must be temporary. "Our revels now are ended." Mature people then return to their own homes to fulfil their responsibilities in every-day life. Prospero, Duke of Milan, returns to rule his dukedom and the others go back each to his own place.

What of Ariel? Released, he sings:

"Where the bee sucks, there suck I,
 In a cowslip's bell I lie;
 There I couch when owls do cry.
 On the bat's back I do fly.
 Merrily, merrily, shall I live now
 Under the blossom that hangs on the bough."

Free, he will not fly away to some distant heaven. He will lie under the nearest flower.

"The angels keep their ancient places.
 Turn but a stone, and start a wing"

sang an English poet much later. *The Tempest* tells us this from beginning to end.

Passages for reading (selection will be needed):

Act II. Sc. ii. From beginning, to "I know thou can'st not choose" (p. 32).

Act II. Sc. ii. From "nymph of the sea" (p. 36) to "my slave, hence." (p. 39).

Act III. Sc. i. The whole.

Act III. Sc. ii. From "Why, as I told thee" (p. 68) to end.

Act III. Sc. iii. From "You are three men of sin" to end.

Act V. Sc. i. From beginning, to "I'll drown my book" (p. 86).

Act V. Sc. i. From "Sir, I invite your Highness" (p. 95) to end.

(iv) THE SONNETS

NOTES BY MARGARET R. CUNNINGHAM

Shakespeare's poetry

Shakespeare would be remembered as an outstanding poet had he never written a play. Let us examine this statement. Most people know some of his *lyrics*—those graceful songs scattered through the plays. Note their enduring qualities: (a) Their music—the lilting rhythms, the word music, as, for example the humming m's in "Mistress mine, where are you roaming?" or the hint of bird-song in "Under the greenwood tree". (b) Their variety, ranging from jolly folk songs like "It was a lover and his lass" to the sadness of "Fear no more the heat of the sun". (c) Their deeper and characteristically Shakespearean thought—the preoccupation with change and decay, as "Youth's a stuff will not endure"; the ever-present consciousness of inevitable death, "Golden lads and girls all

must, Like chimney-sweepers, come to dust"; the disappointment at the faithlessness of man—the winter wind is "not so unkind As man's ingratitude"; and, finally, the acceptance of these things and the perception of eternal beauty:

"Nothing of him that doth fade,
But doth suffer a sea change
Into something rich and strange."

Less well-known are the two long poems, *Venus and Adonis* (published 1593 and reprinted ten times) and *The Rape of Lucrece* (1594, with five reprintings). The many reprintings show their popularity at the time. They followed the renaissance fashion of writing about the myths of Greece and Rome, influenced by the Latin poet, Ovid. Shakespeare would undoubtedly have seen some of the pictures of these old stories, the work of famous artists of the time, which were appearing in the lovely Tudor manor houses. The theme of the poems is interesting—attempted seduction by a woman in the first, and rape by a man in the second—because it shows all Shakespeare's revulsion from sex without love, which we find again in some of the Dark Lady sonnets. Further, they are the *only* works known to have been published by Shakespeare himself, and both are dedicated to Henry Wriothesley, Earl of Southampton—the first with all the diffidence of a poet offering work to a noble patron for the first time, the second with the warm affection of one friend to another.

The *Sonnets* were known as early as 1598, when they were mentioned in a book—*Palladis Tamia*—by Francis Meares, an admirer of Shakespeare, as "his sugar'd sonnets among his private friends". They were not published until 1609 and not reprinted at that time—a fact which suggests, together with the cryptic dedication, that the publication was without Shakespeare's knowledge or consent.

The sonnet in Tudor times

The sonnet form—fourteen lines of five iambic feet each*—was introduced into England from Italy by Sir Thomas Wyatt

* An iamb, or iambus, is a poetical "foot" consisting of an unstressed syllable followed by a stressed one. For example, the first two lines of Shakespeare's first sonnet run thus:

"From fair|est crea|tures we | desire | in|crease
That there|by beaut|y's rose | might nev|er die."

in the reign of Henry VIII. But it did not become really popular with English poets until towards the end of that century. The popularity was probably due to the tremendous literary influence of Sir Philip Sidney—soldier, courtier and poet, and one of the idolized figures of his time. His sonnet sequence, *Astrophel and Stella*, posthumously published, set the fashion. Then almost every poet wrote a sonnet sequence, addressed to some lady, either real or imaginary. Those of Sidney, Spenser and Shakespeare are probably the best known to-day. The Elizabethans made the sonnet form their own, by altering the strict Italian division of the fourteen lines—Octave (the first eight) and Sestet (the last six)—and arranging them as three quatrains followed by a rhyming couplet. Shakespeare's sonnets are written in this pattern. The sonnet is a literary *discipline* which has attracted some of our greatest poets.

Shakespeare's sonnets

There are 154 sonnets in the Penguin collection. The first 126 are addressed to a beautiful youth and were written in many moods and on different occasions. They begin by exhorting the young man to marry; later come expressions of the poet's love for him and sometimes abstract meditations on the nature of time and love. As they proceed, the outline of a story emerges. The poet complains that his friend has played him false with his, the poet's, mistress and that a rival poet is stealing the young man's favour. After 126, the sonnets are addressed to the Dark Lady, who is the poet's mistress and the cause of the trouble with his friend.

The sonnets present a mystery, which we will examine later. First, let us imagine—and the hypothesis is quite feasible—that a parent of the youth has asked Shakespeare, the now famous poet, to use his influence to persuade him to marry. So the sonnet sequence begins with Shakespeare, always so conscious of time and change, begging the young man to marry and have a child (or preferably ten children—see Sonnet 6), to carry on his beauty and charm. As the relationship grows, Shakespeare, the lover of beauty, forms a romantic attachment to the boy, which seems to have been reciprocated. To-day we should have our word for this; but there is no evidence whatever in the sonnets of perversion or impropriety. Shakespeare calls it "a marriage of true minds" and, as John Masefield says, writing of the sonnets, "men of imagination

enjoy sweeter and closer friendships than the many know". At that time, too, a young noble of culture, charm and good looks was almost idolized as the best that England could produce. So had Sir Philip Sidney been and so was the young Earl of Southampton. We could perhaps think of other names. The queen herself was almost worshipped by her people and flattered by the poets, not only because she was a woman of distinction but because she was the symbol of an expanding and adventurous England.

But Shakespeare loved his young friend for himself, finding in him all the gentleness of a woman without the fickleness and deceit he had experienced in the other sex (Sonnet 20). Later, when he is writing to the Dark Lady, it is his friend's suffering at her hands that pains him more than his own (Sonnet 133).

Three sonnets

Sonnet 18. "Shall I compare thee to a summer's day?"

This is probably the best known of all the sonnets. Read it—more than once if necessary. As you read, *listen*—especially to the lilting music of the l's which makes a golden thread all through. *Make mental pictures* of the summer and the storm suggested in the first half. *Follow the poet's thought*—his friend's beauty, like all other, must pass; so he reaches out to capture it, to fix it and make it eternal in the beauty of his verse. With the superb confidence of genius, he declares:

"So long as men can breathe and eyes can see,
So long lives this, and this gives life to thee."

Sonnet 116. "Let me not to the marriage of true minds . . ."

This, also a very famous sonnet, was written when Shakespeare began to sense an alteration in his friend's feelings towards him. It is a more abstract and intellectual poem than the last, as it must be, the subject being love itself. Shakespeare feels that love is the one positive, steady and durable element in men's lives. It is like a lighthouse ("ever fixed mark"), unshaken by the storms; or like a star, by which mariners take their bearings. Father Time, with his sickle, may erase the physical beauties of youth, but love will last "even to the edge of doom".

Sonnet 132. "Thine eyes I love . . ."

Shakespeare's love for the Dark Lady was not so single-minded as his love for the youth. To-day we might call it

ambivalent—a mixture of love and hate. Sometimes he rebels against her cruelty (131 and 133); sometimes he finds her physically repulsive (130). Sonnet 132 perhaps contains the secret of the hold she had on him. She apparently drew men on to feel her power over them and then rebuffed them. In her dark eyes, however, Shakespeare sees an appeal, as if a truer, kinder woman was struggling to find expression and was “mourning” her compulsive behaviour and the suffering she was causing. Could it be that it is this appeal which touches and holds the poet’s sensitive spirit?

The mystery of the sonnets

(a) *Authorship.* We recognize Shakespeare’s mind at work in the sonnets and there are other, circumstantial, clues which indicate that he wrote most of them. His name is “Will” for instance (135), and he is well acquainted with the stage (23). The verse is unequal in quality and it has been suggested that *some* of the poems are the youth’s replies to Shakespeare. For instance, the poet had given his friend a diary or writing-pad (77): in Sonnet 122 the young man seems to be apologizing for having given away the “tables”.

(b) *Are the characters real people*—or just creatures of the poet’s invention? It was quite customary to invent a lady to whom to write sonnets, if the poet had not got a real love whom he wished to address. Wordsworth wrote:

“... with this key
Shakespeare unlocked his heart.”

But Robert Browning, who held that no writer of genius exposed *himself* in his poems, answered him in a poem called “House”:

“... Did Shakespeare?
Then the less Shakespeare he.”

(c) *Identity of the people addressed.* If they were real people, who were they? Read now the dedication to the sonnets. You will see that it is the publisher’s dedication and not Shakespeare’s. It is inscribed to a Mr. W.H. who is “the only begetter” of the sonnets. Of course, a “begetter” should be the author, but the subsequent words imply that the poet’s friend is intended. Who was Mr. W.H.? William Herbert, Earl of Pembroke, has been suggested and this is the view taken

by Bernard Shaw in his short play *The Dark Lady of the Sonnets*. Present-day opinion favours Henry Wriothesley, Earl of Southampton. Pembroke was a little too young at the time when the sonnets were written; while in the very year that Shakespeare dedicated *The Rape of Lucrece* to him, pressure was being brought to bear on the young Earl of Southampton to marry the Lady Elizabeth de Vere, daughter of the Earl of Oxford. He refused and secretly married Mistress Elizabeth Vernon, lady-in-waiting to Elizabeth I. Also, he went abroad with the Earl of Essex, and the sonnets speak of separation and reunion; he was imprisoned in the Tower after the Essex rebellion and in sonnet 107—a lovely sonnet—the poet speaks of his love being unchanged by “confin’d doom”.

The identity of the Dark Lady was also suggested by Shaw in the play mentioned above. He supposed her to have been Mistress Mary Fitton, another of Queen Elizabeth’s maids of honour. How he came by the idea he explains in the preface. He had to have some theory to write his play at all, but he would have been the last to claim that there was evidence in fact. Mary Fitton was fair and it is unlikely that Shakespeare would have addressed her in quite the way he does the Dark Lady. Many things suggest that she was of humbler station. A book called *Willobie his Avis*, published anonymously in 1594 but later withdrawn, among other books, as being scandalous and undesirable, may offer a clue to the real situation. “Avisa” was the wife of an innkeeper, who had many admirers, some of them noblemen—all of whom she rejected. Among them was a young man, H.W., who took his rebuff deeply to heart and confided in his friend, W.S., called “the old player”, only to find that he had been a former rival and had also been refused. This book is as much a mystery as the sonnets. Maybe research or good fortune may bring other evidence to light to solve the problem of the sonnets and perhaps much else still unknown about the personal life of Shakespeare.

Questions for discussion:

(a) Do you think that further knowledge of the background of Shakespeare’s personal life and of the circumstances of the sonnets in particular would help us to a better understanding of his work as a whole?

(b) Do you agree that Shakespeare would be remembered as an outstanding poet had he never written a play?

Books recommended:

The Essential Shakespeare. J. Dover Wilson (C.U.P. 1932. 8s. 6d.)

A Companion to Shakespeare Studies. Ed. Harley Granville-Barker and G. B. Harrison. (C.U.P. 1934. 30s.)

The Age of Shakespeare. A Guide to English Literature. Vol. II. Ed. Boris Ford. (Pelican. 5s.)

How Shakespeare spent the Day. Ivor Brown. (Bodley Head. 1963. 25s.)

Shakespeare. Ivor Brown. (Collins. 21s. or Reprint Society. 1963.)

The Crown of Life. G. Wilson Knight. (Methuen. 1948. 30s.) Especially Chapter 5, to which the notes on "The Tempest" are much indebted.

Shakespeare. Walter Raleigh. English Men of Letters. (Macmillan. 1907. 8s. 6d.)

The Complete Works of Shakespeare. (Any volume will contain the sonnets.)

The Sonnets and A Lover's Complaint. (The Penguin Shakespeare. B18. 3s. 6d.) Contains an excellent short introduction and interesting notes.

Celebrations at Stratford-on-Avon in 1964 will include the following:

The opening of a Shakespeare centre.

The erection of a temporary festival pavilion.

An exhibition depicting the life and times of Shakespeare.

A festival of the Shakespeare Arts which will include music, drama, poetry, lectures, films, folk dance and song. Enquiries should be addressed to: Levi Fox, Director and Deputy Chairman, 1964 Shakespeare Anniversary Council, Shakespeare's Birthplace, Stratford-on-Avon.

Biblical Studies

(i) REBUILDING A COMMUNITY

NOTES BY MARY A. RICHARDSON

The events related in this study happened over 2,000 years ago. What relevance have they to the 1960's? During the Captivity the Hebrew Prophets had envisaged a new community reaching out beyond the small Jewish nation. But the Jews who returned from Babylon were ardent and fierce nationalists and in their devotion to a system they lost sight of the teaching of the Prophets. To-day the people of the emerging nations of the world are experiencing a release comparable to that of the Jews, but we in this country have no memory of foreign domination. Are we in the position of those Jews who were not taken into captivity? Are we any better equipped to help the new nations than they were to help to build the new Jerusalem?

The readings should be prepared in advance by members of the group.

The fall of Jerusalem (586 B.C.) and the Exile

The history of Israel is divided by this event. Before it we have stories of the rise of a nation, with fierce internal and external conflicts; after it lies the period which gives us most of the Old Testament literature that appeals to modern minds, the period which shaped the world into which Jesus was born and which saw the rise of conceptions which have shaped many of our religious ideas to-day.

The company of those sent into exile in Babylon—men, women, and children—included members of the court, priests, merchants, artisans and craftsmen. The discoveries of archaeologists have now made known to us the opulence of Babylon, with its great Ishtar gate and seven-storied buildings dedicated to gods whose worship was conducted on a lavish scale. Yahweh, with one modest temple now destroyed in Jerusalem, might have appeared poor and powerless in comparison, not worthy of devotion; but it was the very nature of their beliefs concerning the supreme power of Yahweh which

kept the Jews a separate people. They took with them into exile much which the years of exile taught them to value afresh. Dependence on, obedience to, and confidence in Yahweh had been preached by the prophets, but it was in captivity that Israel, no longer a political unit, became a religious community loyal to Yahweh. Exclusiveness became necessary to avoid absorption, and the religious practices of the Jews, especially circumcision and the keeping of the Sabbath, were a means to this end. Of no account in this great city of Babylon, they were thrown back on their God, who had given them the Torah, the instruction known to us as "The Law". The Exile was a bitter experience to the Jews, as we know from Psalm 137 and from Ezekiel's words: "Our bones are dried up, and our hope is lost." But Ezekiel also saw the vision of the dry bones stirred into life by the wind; Yahweh's spirit would stir into life the nation now buried in exile—"Ye shall live and I will bring you into your own land."

The Second Isaiah (in chapters 40-55) spoke in more definite language. The instrument of hope is a political power, easily identified as Cyrus, who will fulfil Yahweh's purpose by setting Israel free. But Isaiah had also a greater vision: Israel is now to be given the task of proclaiming to all the blessings that flow from the love of God, and to bring all people to Him.

Ezra and Nehemiah

These two books in our Bible are important as being the only Hebrew narrative account we possess of the history of the Jews at this time, the period during which the real foundations of Judaism, with its intense devotion to the Law of Moses, were laid. It is generally accepted that the compiler of the two books was the compiler of the Book of Chronicles, and the account he gives is governed by his idea that all Law dates from the time of Moses, and that divine favour to Israel rested upon absolute obedience to the Law. He has a passionate loyalty to God, but he cannot be regarded alone as a reliable historical authority. It is necessary to look at other sources, and also to re-arrange some of his material, in order to obtain a reasonably straightforward account of the rebuilding of the Jewish community.

The Declaration of Cyrus (538 B.C.)

On a broken cylinder of baked clay now in the British Museum, Cyrus, king of Anshan, describes how the Babylonian

god Marduk "sought out a righteous prince, after his own heart, whom he took by the hand. Cyrus, king of Anshan, he called by name." He was called to punish the god's own city for its sins, and he speaks in terms reminiscent of the Servant of Yahweh. Contrary to the tradition of Assyrian and Babylonian conquerors, his rule gave the Jews in Babylon the opportunity for enjoying their social and religious life. In 538 B.C. he issued the edict which appointed Sheshbazzar, a Jew, to the governorship of Judaea, and gave him the task of restoring the temple and taking back the sacred vessels.

READ: Ezra 1, verses 1 to 4 and verse 11.

Rebuilding the Temple

The number of Jews left behind in Judaea was probably about three times the number deported to Babylon, but even so they had a difficult time trying to live on peaceful terms with the neighbouring peoples. They learned to get on quite well without the temple in Jerusalem, visiting the great religious centre at Shechem in Samaria for festivals. Eventually inter-marriage with foreigners took place. They were apparently not very enthusiastic about rebuilding the temple, and it was not until Zerubbabel was governor that the foundation was laid, with great ceremony.

READ: Ezra 3, verses 8 to 13.

When building commenced, the people of the lands round about begged to be allowed to help, but they were rebuffed, and trouble followed.

READ: Ezra 4, verses 1 to 5.

The Temple was eventually completed and dedicated. The Passover was celebrated by the returned exiles in careful ceremonial separation from the rest of the population.

READ: Ezra 6, verses 16 to 22.

Rebuilding the walls. Nehemiah (445 B.C.)

Nehemiah was the king's cup bearer, a trusted official at the court of Artaxerxes the First. He was so affected by an eye-witness account of disorganization in Judaea that he asked permission to go there himself. The king granted his request and gave him the title of governor. On arrival at Jerusalem he decided that the first need of the desolate city was for walls, and he organized the building work on a family basis. He heard the complaints of the poor, and won them by sympathy and

generosity; he won the rich, too, by appealing to their sense of national pride. He was pious, determined and shrewd, and knew how to deal with others. He has often been likened to Cromwell; both lived at a time when religion and politics were closely woven together, and both had the task of building up a church and a state. The traditional advice of Cromwell to his men is foreshadowed in Nehemiah 4, verse 9.

READ: Nehemiah 2, verses 11 to 18, and chapter 4.

Having completed the walls, Nehemiah returned to the Persian court, but in twelve years he was back again, to find that walls and temple were not sufficient to preserve the spirit he desired in the new community. Babylonian Jews were convinced of the necessity for racial purity and obedience to the Law, and now we find Nehemiah acting with a severity he had not shown before.

READ: Nehemiah 13, verses 23-31.

Ezra and the Law

Ezra was one of the leading members of the guild of scribes who worked on the compilation of the Law during the Exile. He travelled to Jerusalem from Babylon to establish this new edition, upon which so much study had been spent that humanitarian principles and ideals of conduct were now buried beneath details for the preservation of holiness and purity in the service of the altar, strict Sabbath-keeping, and exclusiveness. On his arrival Ezra was dismayed to find that not only the people but the princes, priests and Levites had united with the heathen. Compare his action with that of Nehemiah.

READ: Ezra 9, verse 3 to 10, verse 1.

Ezra had no military or police force, but he won over the larger part of the people to his side. Thoroughgoing measures were adopted and many foreign wives were put away. He then called a great assembly of the people and read the Law to them, and we are told that the priests and Levites "gave the sense and caused the people to understand". The people agreed to pay more liberal contributions to support the temple clergy, and the scale of sacrifices was raised. Ezra had scored a great triumph for Judaism. From this time until the taking of Jerusalem in A.D. 70 there was a Jewish national group in Palestine, but its demands for exclusiveness and obedience to every detail of the Law, together with its condemnation of those who failed to achieve this, prevented the realization of a

Jewish community. The nations still awaited the true Servant of Yahweh who would go behind morals and ethics to the great controlling principles and motives, and who would show the supreme dignity of man in creation, and his accountability to God.

For consideration:

- (i) Why did the new life fall short of the vision?
- (ii) Was the ideal of the new community wrong, or was the failure in the men entrusted with the task?
- (iii) Are we to-day repeating any of the mistakes made then?

(II) THE CHRIST OF ST JOHN'S GOSPEL

NOTES BY E. KATHLEEN DRIVER

In a hymn in the Fellowship Hymn Book (120), now seldom sung, Christ is described as "the Master of our schools". The idea is perhaps almost as unfamiliar to most of us to-day as the words of the hymn. We no longer regard ourselves, as our founders did, as a company of men and women bound together by faith in Christ's authority and receiving life from his words. Might we have something more positive to offer to people living in the 'sixties if we did? We cannot begin to answer that question until we know what authority Christ claimed for himself and what was the life which he offered. We turn to St. John's Gospel here because the author's declared purpose in writing it was "that you may hold the faith that Jesus is the Christ, the Son of God, and that through this faith you may possess eternal life by his name" (20, 31). We have selected for consideration Christ's claim to be (a) "The Bread of Life" and (b) "The Good Shepherd" and "the Door" of the sheep.

(a) THE BREAD OF LIFE (John VI)

When we begin to read the fourth gospel we at once sense a difference between it and the other three. Here the author is not merely recording events; he is *interpreting* them. For that reason he records far fewer of the actions of Jesus and appends to each record a discourse on the deeper truth of which he regards the action as a symbol or "sign". This is not a stretching of the imagination on John's part, but a perfectly rational exercise of his belief that the purpose of the life of

Jesus on earth was to reveal the nature of God. If that were so, then behind the actions of Jesus could be detected God, working as it were behind the scenes.

"John insists that we shall pause over every single incident as we go through the story until we have got below the surface and seen what it means. Each incident is a place where we may hear the eternal Word spoken, which interprets to us our own lives and the whole universe of our experience." (C. H. Dodd.)

Here, then, we have the story of the Feeding of the Five Thousand, which is recorded in all the gospels, leading into the discourse on "The Bread of Life". We can read the story and be interested only, as the participants were, in the satisfying of their physical hunger at a particular time and place. But the significance of the incident is that always and everywhere men and women are spiritually hungry, when God means them to be filled, and that Christ can satisfy their hunger.

What is the bread of life?

The recurring theme of this gospel is eternal life of which Christ is the vehicle, and whether Jesus speaks of living bread, as here, or of living water, as to the woman at the well (4, 7-15), it is this gift of eternal life that he is offering. To satisfy hunger and assuage thirst is the condition of survival for every living creature: so the use of these metaphors—of hunger and thirst and bread and water—speaks of a universal basic need of man, which Jesus says he can satisfy. But *eternal* life, as has been pointed out in Handbook studies in previous years, does not mean life which goes on after the one we are now experiencing: it means a *quality* of life to be lived now, which, because of its quality, can never end. It is life of that quality for which men hunger, if not always consciously. A man may be physically alive but spiritually dead: all his physical needs may be more than adequately met, but there are still essential needs—the need for a sense of purpose, for significance, for assurance of ultimate security in indestructible values—that remain unsatisfied. Such needs have never been more clamant than today, when material satisfactions seem more than ever likely to become literally dust and ashes. These are the needs which Jesus claims to meet when he speaks of himself as the bread of life, and he can make this claim because, by his own total obedience and surrender, his life was able to mirror the life of God himself. His meat was to do the will of his Father and so

the Father dwelt in him and he could transmit the life-giving power of God to men.

How is the bread received?

How can we partake of this living bread which is to nourish in us a full, satisfying, eternal life? Augustine's comment on these verses was: "Believe, and thou hast eaten." But what does it mean to believe and how can we attain belief? To believe is not to affirm the truth of certain dogmas. Jesus did not say "Believe what you are told *about* me". He said "Believe *in* me"—that is, have confidence in me, trust me. In human relationships such confidence is born of long association issuing in knowledge and understanding of another person. So it is with our relationship with Christ. We "read, mark, learn and *inwardly digest*" the records of his teaching and his actions until we begin to assimilate his nature and it becomes *our* meat to do *his* will. We submit in our lives to the principles that guided his and find that life has become rich and meaningful, where before it seemed empty and profitless.

Feeding the hungry

Jesus was not satisfied that his disciples should nourish themselves with the bread of life which was himself: he expected them to go on to feed other hungry souls. "Feed my sheep", he said (John 21, 17). Here perhaps is a thought which we might consider.

(i) Are we feeding the hungry sheep in our own neighbourhood?

(ii) Is it obvious to them that their hunger might find satisfaction in our group?

(iii) Is our own satisfaction so obvious, and our way of life so compelling, that even those who have no conscious hunger might begin to feel a few pangs?

(b) THE DOOR AND THE SHEPHERD

(John X: 1-16)

Let us look first at the context in which this parable was spoken. For this we must turn back to the rebuke to the Pharisees in the last verse of chapter 9. They were the acknowledged religious leaders but, in the blindness which they failed to recognize in themselves, they were actually leading people

astray. The contrast therefore to which the parable is drawing our attention is between good leadership and bad, leadership which is exercised entirely for the sake of the led and leadership which only enjoys its own power and pre-eminence.

I am the Door

The sheepfold was the courtyard in front of the house and into it the sheep were brought for the night. No one except a thief would think of trying to enter by climbing over the wall, but the shepherd, who is known to the door-keeper, is at once admitted and leads his sheep in, and out again next day. What, then, does Jesus mean to suggest to his hearers when he speaks of himself as the door of the fold? The shepherd is a leader: what are some of the *alternatives* to entering upon the task of leadership "through the door", that is, alternatives to entering in the spirit in which Christ himself fulfilled his mission? We may do so with the idea of winning adherents to our opinions or members for our organization, or just because we enjoy exercising authority and holding office. If so we have climbed over the wall like the robbers, for such motives give us no right to the exercise of influence over others. To enter upon the task "through the door" is to give up our own preconceived ideas and submit our powers of leadership to the authority of Christ. When we know him, so that we put our whole confidence in him in the way to which we have referred in the previous study, he becomes the centre of reference for all that we think or do. He is the door through which we approach one another and learn to understand one another; he is the door through which we seek a right judgement in the conduct of affairs, public or personal.

Not only the shepherd uses the door; through it the sheep themselves "go in and out and find pasture". In the fold the sheep find security at night when they need it, but in the morning they go out again through the door into the world outside. So it is with us: we can find in the principles which governed the life of Jesus a firm base from which to go out in perfect freedom to a full and abundant life.

I am the Good Shepherd

The Hebrews were a pastoral people, so the metaphor of the shepherd constantly recurs in both old and new testaments. These verses in John's gospel, for example, recall very vividly

the chapter in Ezekiel, suggested for reading, in its description of the faithless shepherds and of the behaviour of the sheep. The emphasis here is on the *good* shepherd, the man who works for love of the sheep he tends, and not, like the hireling, for what he can get out of the job. The basic difference which results from the two attitudes is that the good shepherd is utterly committed, even to the point of sacrificing his own life, while the other leaves his task at the first sign of danger or difficulty. Christ seeks nothing for himself; he wants only to improve the quality of our life, to give us more life and fuller life on all planes. rich pasture in abundance, so that we are enriched by a keener appreciation of beauty and truth. This is eternal life. And he is concerned for us individually. People are sometimes referred to contemptuously as "a lot of sheep", suggesting that they are foolish and characterless, but a good shepherd, who knows sheep, knows that each has its own identity. Christ knows us similarly and, because we feel ourselves to be known for what we are as persons, we can trust his guidance and respond to his leading.

Questions for consideration:

(i) We have said that Christ offers us security. What sort of security did he have in his own life on earth? Can we have too much security?

(ii) False teaching, not inspired by the spirit of truth, does not impart good but robs of it, so that men are deprived rather than nourished. In what ways does the "robber" teacher deny fullness of life to men?

(iii) Is it true that the sheep do not hear false voices? Can the minds of men be *permanently* exploited?

(iv) In all walks of life there are hirelings who work only for their own advantage. In the above notes we have equated the hirelings with the uncommitted. Is that a fair analogy?

(v) In any one of the courtyard folds there might be sheep from several flocks. Similarly sheep belonging to the same flock might be penned in different folds; but they would recognize the voice of their own shepherd when he called them out. Jesus says there will one day be one flock, of which he will be the shepherd. Is George Matheson showing a right understanding of this part of the parable in hymn 21 (F.H.B.)? Does it really envisage the acknowledgement of Jesus as God's supreme and final answer to man's search? Is that what Jesus meant to imply?

Arts and Crafts

(i) CERAMICS: An Ancient Craft Revived

NOTES BY LEONARD A. SANDERS

There is a unique satisfaction in the act of pounding, kneading and shaping clay. No child is too young to handle it and make short-lived models which, at the end of the day, may be consigned to the clay bin. Boys and girls in an increasing number of schools are able to have the additional satisfaction of preserving their models by firing in a kiln and decorating them with colour and glaze. There are long waiting lists at evening institutes and schools of art where young people and adults wish to pursue this hobby in the evenings.

The often hard physical activity provides a mental release for office workers and others. Because of the limitations of the apparatus available the working groups have to be small and so get to know each other as they share their difficulties and achievements. In perhaps no other craft is there so much satisfaction from the sense of touch. Even novices are able to produce simple yet beautiful objects which may be useful, decorative and durable. Few potters lose the enjoyable sense of anticipation when they unload a kiln containing some of their own work.

For discussion:

1. Can you recall the pleasure and satisfaction of playing with plasticine or clay in your schooldays?
2. Do you find relaxation from everyday cares in your hobbies? How far do you think potters are justified in thinking theirs is unique?

The raw material

Clay for ceramics needs to be plastic so that it can be shaped; it needs to be porous to enable its water to escape as it dries; and it needs to be fusible when heated, to give it permanence.

The clay we all know in fields and gardens is a mixture of many substances, so potters have to seek their supplies in special areas. The purest clays, like the kaolin found in Cornwall, are mixtures of silica (silicon dioxide), alumina (aluminium oxide), and water. Other clays, found for instance in river beds, contain impurities, some of which are of no account when making simple earthenware articles but which have to be extracted for finer work.

After the raw clay is dug from its quarry it is left to "weather" for some months in the open. Then it is washed and cleaned by mixing it with water, filtered through copper sieves, and passed under strong electro-magnets which remove particles of iron. Then the surplus water is removed and the clay is passed through a pug-mill, like a huge mincer or sausage machine. Finely ground Cornish stone and flint are added to the clay to improve its working qualities and to ensure that the finished article fires satisfactorily and takes a glaze. The clay is extruded and cut into slabs, usually weighing half a hundred-weight each.

The first potters

Clay in various forms is extremely widespread throughout the world, so perhaps it is no surprise that far back in history, and among the most primitive tribes, it has been used as a raw material. The earliest articles were not fired and so have not been preserved, but some fragments of vessels at least 15,000 years old are to be seen in our museums.

The early potters needed hardly any tools. They rolled the clay into long strips and coiled them in spiral fashion, using water to cement them together. The work was often undertaken by women. Patterns were added using the fingers or simple tools made of stone, bones or pieces of wood or shell. Even the most primitive people seemed to appreciate beauty of form and decoration as well as the practical utility of the article.

The first clay bricks, tiles and other objects were left to dry in the sun. Later on, probably by accident, it was found that clay burnt in the fire changed its nature and became more durable. Even so it was, and still remains, very fragile, so the oldest pottery articles that have come down to us intact are those which were placed carefully as food containers in Egyptian coffin cases about 5,000 B.C.

The invention of the potter's wheel marked another great

step forward. Its origin is unknown, but it was used in both Babylon and Egypt thousands of years ago. On the other hand, many tribes to-day in Asia, Africa and South America still build their pottery from clay strips. Whenever the potter's wheel has become established, the work has been undertaken by men.

For discussion:

1. Can you imagine how primitive man may have come to discover the effect of fire on clay?
2. How do you think the new inventions mentioned above would affect the lives of early peoples?

The ancient craft

The story of pottery can be seen in pictures on Egyptian wooden coffins. They include representations of the potter's wheel and kilns. The Egyptians used jars for storing grain, wine and oil, whilst small pots were made for face creams, drugs and perfumes. Toy pots, models and figures are also found in graves. Similar finds have been made in Babylon. Broken urns, pitchers and vases have been pieced together by archaeologists, often from old rubbish pits, which provide valuable information to the historian (see Section X).

The early Greeks (about 800 B.C.) made enormous storage vessels richly ornamented with iron pigments. They did not use glaze but their development of pot form and decoration continued for nearly 1,000 years. The Greek word for pottery was "keramos"; hence our word "ceramic".

Roman pottery has been discovered all over Europe, including our own country, and the red glazed "Samian" ware is particularly admired.

The most outstanding contribution to the potter's art, however, has come from China. The Chinese used the finest kaolin and were very skilled in the use of the "wheel". They perfected the technique of glazing—which covered the vessel with a thin layer of glass, making it more hygienic and beautiful. The perfection of form, the colour and texture of the glaze, and the skilful use of the brush in decoration: all these in combination set standards which have never been surpassed. Some of the secrets which the Chinese chemists knew in the use of powdered metals and other elements in obtaining various colours and effects have not been rediscovered. Examples from

the Tang, Sung and Ming Periods (see the Study on "Chinese Painting" in the 1963 Handbook) can be seen in our museums.

Other countries have made their contribution to the development of the craft. A recent Arts Council exhibition of Peruvian pottery enabled many people, in addition to specialist students, to see what the Peruvians had achieved, without the use of the wheel, in modelling shapes of gourds, animals and human beings in quite complicated designs.

In later times the Italians produced bas-reliefs, statues, groups and altar pieces in terra cotta, glazed with an opaque enamel containing tin. This had been invented by the Moors in Persia, about A.D. 1000, but came to be called "Majolica", after the island of Majorca. A great deal is also owed to the intricate decoration found in Turkish pottery, particularly about the sixteenth century.

Almost every European country has produced its own pottery specialists. Salt-glazed stoneware was first produced in Germany. Delft ware from Holland and Sèvres porcelain from France have both become accepted as outstanding examples of the potter's craft.

Pottery in Britain

From the seventeenth century English potters have played their part. The Toft brothers made dishes decorated with "slip". This was coloured clay applied in liquid form, as the housewife decorates a birthday cake with icing. Dutch potters set up business in Fulham and Stafford. In the latter half of the eighteenth century Josiah Wedgwood opened up his potteries. Owing to the local supplies of clay and coal for firing the kilns, Staffordshire remained the centre of the "potteries". Wedgwood introduced the use of kaolin (china clay) and, with his knowledge of classical art, decorated even household pottery with pleasing designs. He is probably best known to-day for his "Jasper" ware, decorated with cameos and bas-reliefs.

Another English outstanding figure was Josiah Spode. He perfected the technique where, by adding bone ash to the clay, the finished china was translucent. He improved the method of decoration where the design was applied under the glaze, which formed a protective film and made the pattern more durable. He also popularized the famous Willow pattern which was first used by Thomas Turner at the Caughley pottery works in Shropshire.

Between 1920 and 1940 craftsmen like Bernard Leach and the late William Staite-Murray, working privately, re-discovered some of the secrets of Japanese and Chinese pottery, and their work is recognized as the basis for studio pottery. Some of the larger commercial firms now employ famous artists to help in designing their products.

For discussion:

In what ways would you expect women to help in the production of pottery?

The modern amateur

Because of the heavy capital cost for equipment and the small, slow output, very few small concerns are able to produce pottery economically. Some commercial products are now so pleasing that studio specimens, costing so much more, are not in demand. However, the potter experiences a great deal of satisfaction in his craft, employing, as he does, all the techniques of production and decoration of past civilizations and new discoveries. His wheel may be power-driven and his kiln heated by gas or electricity, but the fundamental processes are the same as those used for thousands of years.

For discussion:

1. What points do you look for when buying a jug, a tea service, or a vase?
2. Some ancient Chinese potters used deliberately to allow a flaw to appear in their best work. Do you know why?

Ceramics in industry

One of the chief uses of clay is still brick-making. Brickworks are usually sited near their clay quarries. The bricks are mostly made mechanically: either extruded and cut into lengths with wires, or moulded. Firing is often done continuously in long tunnel-like kilns. Tiles, so popular in kitchens and bathrooms and in public places like swimming pools and railway stations, are made by pressing almost dry clay into moulds. Great care has to be taken to avoid warping as the clay dries. Some household articles, such as kitchen sinks, are press-moulded, too. Others, such as bathroom wash-basins and lavatory pans, are made by pouring liquid clay "slip" into heavy plaster moulds. They are left for an hour or so: the dry plaster

absorbs some of the water from the adjacent clay, and the unwanted still-liquid clay in the middle is poured away. It has to be very carefully dried and heavily glazed to ensure that it is non-absorbent.

The electrical industry uses clay increasingly, especially for insulators—found necessary in modern high frequency radio, television, and electronic installations.

For discussion:

1. Can you think of other examples of the new uses to which clay has been put during this century? (e.g. car sparking-plugs, temporary tooth-fillings, etc.).
2. What objects in daily use do you still prefer in china, even though they may be available in other materials?

Suggestions:

If there is a pottery in your area, whether it is a studio or a factory, you are sure of a welcome if you show a real interest. Try to follow the processes involved in making a pot from the raw clay to the finished, decorated and glazed article.

Visit your museums to see examples of pottery from archaeological excavations; from other civilizations; from English potters of past centuries; and of modern designs, if these are available. Members in London particularly are encouraged to see the vast collections at the British Museum and the Victoria and Albert Museum.

Books:

There is a wide choice of books illustrating the products of various countries and periods. Look carefully at the pictures of the objects chosen for commendation and try to appreciate their respective merits.

Pottery Through the Ages. George Savage. (Pelican A439. 8s. 6d.)

Available from a library are:

Pottery Craft. J. A. F. Devine and G. Blackford. (Frederick Warne. 1939.) A simple practical text-book for potters, with clear diagrams.

The Work of the Modern Potter in England. G. W. Digby. (John Murray. 1952. 21s.) Includes 64 excellent plates illustrating modern pottery.

A Potter's Book. Bernard Leach. (Faber. 35s.) The work and philosophy of one of our outstanding potters.

(ii) MUSIC: Three European Composers

NOTES BY LEONARD A. SANDERS

Adult School groups are by now accustomed to considering examples of music or lives of composers, illustrated by gramophone records. Some make a point of including one such study every three or six months, and the following notes are intended as an aid to make this possible and worth while. Leaders will find considerable information on L.P. record sleeves. They must be really familiar with the record they intend to demonstrate if the members are to appreciate the music to the full. It is strongly urged that after the item has been introduced, and possibly played with a running commentary, it should be played through again without interruption.

The examples chosen cover various types of music, and suggestions of further similar examples are included. Leaders are encouraged to look out for newspaper and magazine articles about Richard Strauss during his centenary year. The study on Carl Nielsen will be topical for his centenary next year, but if it is presented as a biography it should include extracts from his symphonies.

NOTE. For convenience in printing, these three items have been grouped together. They are not intended to be considered all in one session.

The recordings suggested are the best as we go to press. For anything later, confer with your dealer.

(i) FREDERICK DELIUS (1862-1934)

Delius was born in Bradford. His mother was German; his father too was German, but of Dutch descent. He was intended to follow his father in the woollen trade and was sent to Scandinavia and the south of France to this end. From an early age he was a proficient violinist and improvised on the piano. In 1884 he persuaded his father to buy him an orange grove in Florida, which he left to follow music as a player and teacher in Danville, Virginia. His family ordered him home but he had convinced them of his desire to be a musician, so he was allowed to study at Leipzig—where his "Florida" suite was first performed in 1889.

He appeared in London the following year, for a concert of his music. It was not particularly well received. It was not until Sir Thomas Beecham championed his music, including a

Delius festival in 1929, that it was really appreciated in England.

After his marriage in 1897 to Jelka Rosen, an artist, Delius lived in the village of Grez-sur-Loing near Fontainebleau Forest until he died, crippled and blinded, in 1934. He cut himself off from the influence of other musicians, quite indifferent to wealth and honour, finding his musical inspiration in the beauty and sounds of the countryside.

He wrote orchestral pieces in variation form and rhapsodies, concertos for various instruments, chamber music, songs, six operas, and several pieces for chorus and orchestra including "A Mass of Life" based on Nietzsche's "Thus Spake Zarathustra" (Richard Strauss also composed a similarly inspired tone poem). His work is decidedly original and conforms to no "school". It is rather sad and nostalgic in atmosphere and technically constitutes a challenge to the conductor to interpret.

"On Hearing the First Cuckoo in Spring"

On Hearing the First Cuckoo in Spring is one of two pieces for Small Orchestra published in 1912 (the other is "Summer Night on the River") which reflect his contemplation of nature. Traditionally springtime is described by poets and authors as joyfully happy, but Delius contends in this piece that man's reaction to the first warmth of spring is often one of sweet melancholy.

The composer uses simple means to achieve his effect, calling for an orchestra of strings, six woodwind and two horns. The melody, in a minor key, is derived from a Norwegian folk song. It is presented simply and flowingly, mainly by the strings. The first and second violins, violas and 'cellos are each divided into two sections to give the required richness of tone. The woodwind provide the decorative passages; the clarinet plays the part of the cuckoo. Non-musical listeners are happy to listen for the arrival of the cuckoo and to count how many times he calls.

For consideration:

1. Eric Fenby, to whom Delius dictated his music in his later years, says of the composer: "In the expression of her (Nature's) tranquillities he excelled all others." Would you agree that this piece of music bears out this claim?

2. Delius has been compared to the artist, Constable, and the novelist, Thomas Hardy. Can you appreciate why?
3. Appreciation of this type of music is not always helped by trying to analyse it. Why?

Score:

From a library, published by Oxford University Press.

Record:

R.P.O., Beecham, 7 er 5198, or Stereo res 4286 (13s. 5d.). (Includes also "Summer Night on the River".) (Playing time: 8 minutes.)

Other pieces which might have a similar appeal:
The Lyric Suite and *Norwegian Dances*—Grieg.
A Shropshire Lad—George Butterworth.
Intermezzo and *Serenade from Hassan*—Delius.

Reference books (from a library):

Delius—A Critical Biography. Arthur Hutchings. (Macmillan. 15s. 1949.)

Delius—As I Knew Him. Eric Fenby. (Bell. 15s.) A subjective account of Delius's last years by the composer's amanuensis.

(ii) CARL NIELSEN (1865-1931)

Nielsen is regarded as the great Danish national composer. He was born on the island of Funen, not far from Odense, where Hans Christian Andersen spent his boyhood. He wrote an autobiography called *My Childhood* in which he describes his peasant life as gay and happy. Like Delius, he was profoundly influenced by his close contact with nature. He was encouraged by his parents to learn the violin; at 14 he became a bandsman and five years later was admitted to the Royal Danish Conservatoire at Copenhagen to study composition. In 1915 he was to become a member of the teaching staff, and just a year before his death he became its Director. He was a violinist in the Royal Opera Orchestra and was its conductor from 1906 to 1914.

His first published work was the *Little Suite for Strings* which is still played. He was also very keen on folk songs and helped to publish a counterpart to our *Fellowship Song Book* in Denmark. His main work was his six symphonies, of which the best known in England is his third, called *Espansiva*. He

also wrote three concertos, for violin, flute and clarinet respectively. Nielsen had no patience with "programme music" typical of Richard Strauss.

His opera *Maskarade* was based on a comedy by Ludvig Holberg (1684-1754), a Norwegian by birth but Danish by adoption. It was composed during 1904-6 and was first performed, conducted by the composer, in November 1906. It is considered the Danish national opera and is continually revived. Apart from Denmark, it has been produced only in Gothenburg and Helsinki. The opera was being performed in the Royal Theatre, Copenhagen, on the night the composer died in October 1931.

In 1923 he conducted a concert of his own music at Queen's Hall, London, in the presence of the Danish-born Queen Alexandra.

"Maskarade"

The story is set in eighteenth-century Copenhagen. The hero, Leander, meets the heroine, Leonora, at a masked ball, where they fall in love. Their respective parents tell them of their marriage arrangements and both in turn protest that they cannot comply, as they love another. After considerable mystification and comedy it transpires that the parents have, in fact, arranged the marriage of the lovers, so all ends happily.

Nielsen's music captures the eighteenth century atmosphere without losing his own style. It is typically Danish and it sparkles with warm humour. The opera's brilliance and gaiety are reflected in this overture. In the very first bars the upper strings begin briskly, whilst the first tune is heard in the bass. Later a second tune is played by the strings and woodwind. Towards the end they combine together and all the orchestra joins in a happy conclusion. If we take the respective themes to portray the hero and heroine, the overture tells us in advance that the opera is going to end happily. Listen particularly to the use the composer makes of all sections of the orchestra. (Refer to "The Modern Orchestra" in the 1962 Study Handbook.)

For consideration:

1. How far can a composer be called a "national" composer (e.g. Granados, Spain; Sibelius, Finland, etc.)? Who are our British national composers?
2. A Danish writer, Torben Meyer, comments: "He had a

sense of identity with the Danish soil that is also found in Hans Christian Andersen. In neither of these men is seriousness far from jocularity, but their solemnity does not walk in heavy boots, and their humour is not platitudinous." Do you find this is reflected in the music you have heard?

3. Nielsen claimed that his music was immediately accessible to the receptive but untrained ear. Does this overture bear out his claim?

Records:

Danish Radio Orchestra, Jensen, LW5132 (20s.). (Includes other extracts also.) (Playing time: 5 minutes.)

Other pieces which might have a similar appeal:

Four Sea Interludes from *Peter Grimes*, by Benjamin Britten.

L'Arlesienne, Suites I and II, by Bizet.

Dances from *The Bartered Bride*, by Smetana.

Reference books (from a library):

Carl Nielsen, Symphonist—Robert Simpson. (Dent. 1952.)

Short article from *The Music Masters*. Ed. A. L. Bacharach. (Pelican A391.)

(iii) RICHARD STRAUSS (1864-1949)

Richard Strauss was born in Munich. His father was a horn player in the Court Orchestra and his mother was wealthy. She gave him his first piano lessons at four, and he developed early. By 17 his *String Quartet* and his *First Symphony* had been performed in public. At 30 he was accepted as an outstanding conductor throughout Europe and from this period comes the piece we are to consider. He had already written *Macbeth* and *Don Juan* whilst conducting opera in Munich, and from 1894-98 he wrote *Also Sprach Zarathustra*, some 40 songs, *Don Quixote* and *Ein Heldenleben*.

He had visited England in 1897 and became accepted in England as a result of conducting the Amsterdam Orchestra in a Strauss festival, in 1903.

His third opera *Salome* was a success in Germany, and was followed by *Elektra* in 1909. Two years later his masterpiece *Der Rosenkavalier* was first performed at Dresden. It has remained extremely popular ever since and is always in our Covent Garden Opera repertoire.

He continued to compose until he was over 80. He

travelled to London for a further Strauss festival in 1947. He died at his home at Garmisch in September 1949.

"Till Eulenspiegel's Merry Pranks"

This tone poem, composed in 1895, is inspired by a legendary Till, a practical joker, who is said to have died of the Black Death in Brunswick in 1350. The story of his exploits, as he wandered about Europe, was written down by a friar named Thomas Murner about A.D. 1500. Eulenspiegel literally means Owl-glass and the legend records that, after his tricks, Till left a chalked "signature" of an owl and a circular looking-glass.

In the music, Strauss also has a musical signature, which recurs after each episode, though never in exactly the same form. We first hear it on the violins, followed by a second theme on the horn, again reflecting Till's impudence. Shortly, the clarinet takes up the first theme in a more cheerful way.

In turn Till is portrayed riding through a busy market-place scattering the stalls. He disguises himself as a monk, delivering a mock sermon; he falls in love, but is scorned; he pokes fun at some professors, whistling a jaunty tune (played on the violins and clarinets). The music gets brighter and faster as Till grows more reckless.

At last Till is brought to justice. According to Strauss, he is condemned to death with due ceremony. There is a dramatic portrayal of the hanging. The tone poem concludes with a romantic picture of Till as seen by posterity, not forgetting his final chuckle.

The composer stipulates a full symphony orchestra of about 100 players, including a bass clarinet, a contrabassoon, eight horns, six trumpets and a full percussion section.

The music is in the form of a rondo*. The main themes representing Till are repeated in various forms after each excursion. They are all joined together at the end in the impressive coda†. It is possible, quite apart from the story, to analyse the rondo as a wonderful piece of craftsmanship.

A miniature score in the Eulenberg Edition is available (price 10s.).

* A musical form in which the main theme -A- is repeated after each new theme, e.g. A-B-A-C-A-D-A, etc.

† From the Italian word meaning "tail", a section of music added to a piece to give it finality.

Record:

"Till Eulenspiegel"—Symphonic Poem, Opus 28. Berlin P.O.,
Fricsay, epl 30067 (12s. 8d.). (Playing time: 18 minutes.)

Other pieces which might make a similar appeal:

Don Quixote, by Richard Strauss.

Falstaff, by Edward Elgar.

Hary Janos Suite, by Kodaly.

Reference books (from a library):

Recollections and Reflections. Richard Strauss. (Boosey and
Hawkes. 1953. 10s. 6d.)

Richard Strauss—A Biography. Vol. 1. Norman del Mar.
(Barrie and Rockliff. 1962. 65s.)

Short article in *The Music Masters* (see above).

(iii) THE COVENTRY TAPESTRY

(designed by Graham Sutherland)

NOTES BY ERNEST SHIPP

The setting

Sir Basil Spence, architect of Coventry Cathedral, wished the Cathedral to embody the idea of the Triumph of the Resurrection. He thought of it from the very beginning as a nave for the people (for this was to be a people's church), with an altar and a great picture of Christ in Glory behind the altar, a picture for all in the church to see. The form of the building, the light from the windows, which he set at an angle—all were to focus upon the altar, to lead to the thought of the Communion. The picture was completely to fill the space behind the altar.

It was to be a church in the living tradition of English architecture. It was also to be an expression of the age in which we live. Hence the appointment of artists and sculptors who were modern in their outlook. "The Cathedral was to be a plain jewel casket with many jewels inside, and the brightest jewel would be the altar."

It was of greatest importance to get the right artist for the picture. The architect's suggestion of the name of Graham Sutherland was not accepted without demur, but Basil Spence was sure of his ground. Sutherland had an established reputa-

tion as an artist of international importance. Previous church work included a Crucifixion for St. Matthew's Church, Northampton, and it was with his achievement as a painter of the religious theme that Spence had him in mind.

The painting

The scale of the ultimate tapestry was to be immense: 70×40 feet. It was this scale that Spence was convinced Sutherland could work to.

Spence himself made a drawing of the enthroned Christ to indicate what he had in mind, and when Sutherland came to make his drawing it followed very closely upon that made by the architect. It was with some hesitation that Sutherland accepted the work, so tremendous was it in scope.

The theme of the tapestry is from Revelation 4, verses 2, 3, 6-7, and 12, 7-9. It shows the enthroned Christ surrounded by symbolic panels, four of them symbols of the Evangelists: the man (St. Matthew), the lion (St. Mark), the calf (St. Luke), the eagle (St. John). These evangelical symbols were particularly characteristic of Byzantine art and they figure largely in the Book of Kells and other works influenced by that school.

There is a panel under the feet of Christ showing the devil in a chalice, and on the right the figure of St. Michael (patron saint of Coventry) hurling down the dragon. The colours are mauve, black, orange, yellow, magenta, against a background of green. The figure of Christ is 35 feet high, in a strange swathelike dress, seated upon a throne, hands upraised, calm, majestic.

Sources of inspiration

The figure of Christ as Graham Sutherland has painted it is hieratic* in conception. It has elements of the Egyptian with much of Byzantine, an odd mixture of styles. It is true that we must get away from the stained glass window forms of the Christ figure to which we are so painfully accustomed. Do you feel in looking at this work that Sutherland has gone to the other extreme? If so, in what way?

We have to remember that in such a work the artist has to get away from the strictly human conception of the figure. The Egyptians, from whom Sutherland drew inspiration, conven-

* *hieratic*: priestly, sacred; carries a sense of religious symbolism, particularly applied to a form of ancient Egyptian writing.

tionalized the human figure and made it a thing apart, almost a symbol. This we can see when we look at their wall paintings and mummy cases, and there is something very reminiscent of the mummy in this Coventry figure.

Byzantium is the other source. The art of that great civilization (it lasted 1,000 years) had a profound effect upon European art. The Russian and the Balkan ikon, the magnificent churches of the medieval world with their priceless mosaics, the glory of the medieval manuscripts in such works as the Book of Kells and the Lindisfarne Gospels, all arise from this source. If we compare the conception of Christ in this tradition with that of the Christ in Glory at Coventry the resemblance is at once striking. The uplifted hands, the shape of the face, the wide eyes, the formality, the static pose, and the feeling—all are there.

Sutherland's view of nature

In many ways the Crucifixion at Northampton has its counterpart in this figure at Coventry, though the two works make in fact a study in contrast. The one deals with suffering, the very acme of suffering, as Sutherland saw the Crucifixion to be; the later work, the Triumph, that which came out of the suffering. His motifs are drawn from nature, but nature under the most minute observation. He sees nature as poignant, in many aspects cruel, as thorns and wounds and dark places. In this he is following a long tradition in European art. The northern painters, familiar with a harsher aspect of nature than the artists of the Mediterranean countries, have again and again emphasized this streak of the sinister. "When one is out for a walk," Sutherland says, "one perceives everything around one, but reacts to certain things only." His own vision is selective.

In this he has departed from the English tradition, which has been a wide and comprehensive one. In fact, in spite of claims made to the contrary, there is something that is very un-English in Sutherland's work. In his paintings the violence of his colours, the juxtaposition of intense greens and reds, have an explosive quality, though much of this is traceable to his work as a war artist in bombed cities.

The tapestry

Graham Sutherland's work was to paint a cartoon 7×4 feet, which in the weaving would be multiplied by ten. It

was 1957 when the design was complete and even then the artist was occupied for a great part of his time over the next few years in supervising the weaving. The actual tapestry was begun in June 1959 and finished in February 1962.

The tapestry is the largest ever woven. There was delay at the commencement because the work was undertaken by the Edinburgh Tapestry Company, but for a number of reasons they failed in the attempt. The work was then carried out by the historic firm of Pison Frères, at Aubusson, in central France.

It was of the utmost importance, of course, that all the subtleties of the artist's painting should be faithfully reproduced in the finished tapestry. Therefore the range of the colours of the dyes for the wool had to be an immensely wide one, and the dyes had to be absolutely fast. Part of the success of the Pison firm is due to the quality of the water from the River Creuse, upon which the works are situated. The water is alkali-free, which means that the dyes are unaffected so far as the colour is concerned.

The loom upon which the tapestry was woven is 500 years old. The principal structure is two tremendous tree trunks, surmounted by the two great rollers, upon which the tapestry is stretched. As the work proceeds the weft is woven on to the warp and gradually rolled on to the further roller. There were but 6 inches to spare on this loom for this immense work, which upon completion weighed nearly a ton.

Graham Sutherland created the design; the weavers created the tapestry. They worked as to size from an actual full-size photograph, as to colour from the artist's 7×4-foot original, which they had beside them all the time. They worked steadily along that great warp, copying in the subtlest detail the colours of the original, with the artist in attendance a large part of the time, checking everything which went into it. The actual stitches were twelve to the inch. Imagine twelve stitches to the inch over 2,800 square feet!

The tapestry in position.

In a very marked way the idea which the architect had in mind at the beginning has been fulfilled. In the building itself the sculpture, the glass, the bronzes and ornaments, the ensemble are a superb expression of modern art. But dominating the whole, because of its position at the point of focus, is

this impressive tapestry. Nevertheless there has been a good deal of criticism of the work. It is certainly not universally accepted. To make a judgement it is necessary to see this immense work in its own setting. Reproductions are in this case a poor second best. Even so, the final judgement is not with us of to-day. The final word will be with the generations to come who, looking upon this work, will see what could be achieved in the middle of the twentieth century. At the beginning of the 'sixties, with which this Handbook is concerned, this great work was completed.

Books:

Phoenix at Coventry. Sir Basil Spence. (From a library.)

The Work of Graham Sutherland. Douglas Cooper. (Lund Humphries. From a library.)

Postcards of the Tapestry may be obtained from The Cathedral Office, 26 Bayley Lane, Coventry.

Coventry Cathedral. (The Cathedral Council. 6s.) Contains large colour-plates of Cathedral and Tapestry, 12 in. x 9 in.

Biographies

(i) R. H. TAWNEY

NOTES BY JOHN J. WAY

"Let us now praise famous men . . ."

Professor R. H. Tawney, one of the most distinguished economic historians and social thinkers of his generation, died in January 1962, aged 81. His most influential books had been written thirty years or more before. Yet most of his ideas are as challenging now as when they were written. We can better see where we stand to-day if we glance back and contrast our present social system with the plans and prophecies of the previous generation. Of all social writers in that generation Tawney is probably the most instructive and certainly the most exciting.

The man's impact

In an address at the memorial service at St. Martin-in-the-Fields, the late Hugh Gaitskell stressed the tremendous impact of Tawney's two great socialist books, *The Acquisitive Society* and *Equality*, on his generation. This impact resulted from his outstanding (and very rare) characteristic of being "both objective and moving". "These books combined passion and learning." Moreover, "he was immensely helped by that most underrated gift in public affairs—the capacity for writing beautiful English prose". He had a gift especially for vivid terse phrases which stick in the memory.

The inspiration which Gaitskell drew from Tawney was paralleled in thousands of others—not only through his books (ten in all) but through his very active membership of many organizations and several important Government Commissions. There was also his teaching at London University, where he was Professor of Economic History from 1931 to 1949.

The man himself

Born in 1880 at Calcutta, he was the son of a distinguished orientalist in the Indian Education Service. He was sent home to Rugby for his education. He went up to Balliol in 1899 and obtained a second-class in Classics. Though he was later a stern critic of the Public School system as a bastion of privilege, he was appreciative of much in it, and his lifelong friendship with William Temple started at Rugby. It was in character that, on graduating, he went to Toynbee Hall in the East End as a social worker and secretary of the Children's Country Holiday Fund.

Gaitskell gave a vivid picture of Tawney as a man. "I remember our first meeting. It was in 1926, during the General Strike, when I was taken by Margaret Cole to see him in Mecklenburgh Square. There he was sitting surrounded by that appalling muddle of books, papers and used matches, which his friends knew so well, and wearing his sergeant's jacket from the First World War. It was the jacket which most impressed me. Somehow it was surprising that a member of the London School of Economics and the greatest Socialist philosopher of his generation should not only have a sergeant's jacket but actually be wearing it. Somehow, too, it was heart-warming to see this."

He stressed that: "He was in no way neurotic. He was never blinded to reality by obsessions."

It was characteristic of Tawney to be impatient of anything that smacked of fulsome praise. Gaitskell therefore at the end of his address mentioned some weaknesses. "He was too uncompromising to be a very good worker in a team: he was at times impatient; he did not like small talk or social gatherings; he did not suffer all fools gladly all the time; he was abominably untidy and occasionally irritable; but when one has said that, one has just about scraped the barrel."

Perhaps the most controversial thing about Tawney, as with so many great men, is the extent to which he himself, conscious of his great gifts, full of energy and zeal, placed in an influential position in society, was able to practise what he preached. Now a corollary of equality is humility. Gaitskell admitted that "he never hesitated to lay down the law—to Ministers, or Universities or Governments". But he stressed "he never thought of himself in his heart as above or better than other people".

Mrs. Mary Stocks, historian of the W.E.A. and broad-

caster, who worked closely with him on the Association's central committee, has said that: "Tawney, though he spoke with the accents of Balliol, and carried his head like the monarch of the glen, looked at times like a manual worker who had not bothered to tidy himself up for a collar-and-tie job." He was often to be seen going to the post in carpet slippers, and stories are told of his absent-mindedly pushing away his smouldering pipe into an already bulging pocket at the beginning of a lecture, with his mesmerized students too nervous to interrupt his rolling periods, awaiting the inevitable conflagration!

A celebrated incident reveals perhaps a touch of pride, though of snobbery of any type he was quite free. In 1932 he received the offer of a Labour peerage from Ramsay MacDonald. His reply was cutting, though it is fair to add that he regarded the new Premier as a dishonest man.

His belief in equality

The strength of his feelings on equality, and the force of his style in expressing them, are caught in this extract from a letter written to the press a few years after his brush with Ramsay MacDonald. The Chief Whip of the Labour Party had accepted a knighthood, although in opposition.

"... I know, of course, that the members of the Party who have refused 'honours' are a good deal more numerous than those who have accepted them, and that fact should be remembered. The stuff, apparently, is hawked round, and sensible men, when they catch a whiff of it, tell the vendor for the Lord's sake to take it farther up the street. But the public cannot know that. All it sees is that some Labour politicians denounce the social system in one breath, and in the next behave as though they were on their knees before it."

His recommendation was that the Labour Party should lay it down that Party members could receive honours only from a Labour Government, and then only if the granting of the honour was functional, helping the Party, say, to increase its strength in the House of Lords.

Was he inconsistent? Honorary Fellowships and Doctorates were showered upon him in later life. He accepted them graciously. They did not make him pompous, and herein he was true to his principles,

Education and the quality of living

The son of an educationist, Tawney made the life of an academic his vocation, and probably this was the life in which he was happiest and able to do his best work—though he stood for Parliament several times. Busy and useful as he was on numerous University, Labour Party and educational committees, he was not temperamentally suited for the role of politician or civil servant. But the loss to Parliament and the country's administration was more than compensated for by his wide influence in promoting educational reform, at almost all levels.

This aspect of Tawney's contribution to our social life is of especial interest to Adult Schools, since Tawney's major contribution was in the field of Adult Education. His pioneering work with Tutorial Classes before the first world war led to a continuous active part in the leadership of the Workers' Educational Association, of which he was President from 1928 to 1943.

As a deeply committed Christian, if a rather unorthodox one, Tawney would, one imagines, have been sympathetic to the Adult School movement, but no direct contacts appear to have existed.

The tutorial class

In his approach to the methods best used in Adult Education Tawney took over into this field his high standards of scholarship from his university teaching. The Tutorial Class was an attempt to bring to working men and women, on a part-time basis, the sort of courses which had hitherto been mainly reserved for the children of the wealthy and professional classes in the universities. The members of these classes pledged themselves on joining them to attend regularly for three sessions—that is, to commit themselves to a course of study lasting three years on a particular topic. Written work, mainly in the form of essays, was expected, and a good deal of serious reading, usually of standard university texts; and university tutors took the classes. Tawney's own original classes, at Rochdale and Longton (in the Potteries), were very successful—they could hardly be otherwise with such an enthusiastic and gifted tutor. They were made up of plumbers, clerks, potters, weavers, miners and teachers.

But looking back one wonders if this type of class, how-

ever estimable it may be for a minority of able and enthusiastic students, was really the right pattern for the majority. The Workers' Educational Association, it is true, by the 1920's was experimenting with much shorter courses, often of only a few weeks in length and with little or no written work. But compared with popular adult education movements abroad, which mainly use these, a stress on Tutorial Classes and continual reference to them as the touchstone for standards of work generally was the central, distinguishing feature of the W.E.A. In this respect Tawney was probably out of touch with the real needs of the situation, as it developed from the '30s onward.

One of the major reasons why it is hard to find to-day, in the 'sixties, tutorial classes of the Rochdale type of half a century ago, full of manual workers, is that the other side of Tawney's great efforts for education have been so successful. Under his leadership, the W.E.A. pressed nationally and locally for a general raising of standards in elementary education and the raising of the school-leaving age to 15. It also worked for more generous grants to universities so that working-class boys could take advantage of them along with the sons of the professional and upper classes. With more generous provision of education the need for tutorial classes has been passing. But, by the same token, the potential for shorter classes has been rising—though neither the W.E.A. nor the Adult Schools have as yet managed adequately to tap it.

The social philosopher

Tawney's contribution to socialist thought is almost entirely in the two books already mentioned, neither of them lengthy and both written in a trenchant style, larded with memorable phrases. Some of the latter, however, were perhaps rather too highbrow. It is curious that his quotations from German and Italian poetry are left with no translation or comment. *The Acquisitive Society** came out in 1921; a decade later came *Equality*. Tawney had by now made a great reputation as an economic historian and as a W.E.A. lecturer. He had also seen four years' active service in Flanders. His

* Tawney set a fashion for titles of this type: e.g. Bellerby's *The Contributive Society*, Galbraith's *The Affluent Society*, Shanks's *The Stagnant Society*, and Munby's, *God and the Rich Society*, 1961.

academic researches had taken him far back to the start of modern industry, back to the end of the Middle Ages. He had also had excellent opportunities for seeing the results of it, especially in terms of the lives of men working in it, both as W.E.A. tutorial-class students and as "Tommies". His seat on the Sankey Commission on the Mines in 1919 and his research into sweated labour in the Black Country had given him first-class opportunities for seeing the inner workings of capitalism, whether on a large scale or small.

Tawney's work gains authority in general from this wide experience. But he did not draw on it in detail to any great extent in his recommendations, and herein lies a weakness. He was far more concerned to state clearly and forcefully what he believed was the Christian approach to social and industrial problems working from first principles. Two major scandals—he would have used as strong a word—struck him. First, the motive behind modern industry was acquisitive. This he deplored. Second, society was full of inequality—of capital wealth, of incomes, of power and status, of opportunity, especially of educational opportunity. For a Christian this ought to be intolerable, blasphemous. He must try to find ways in which inequality might be removed, or at least very much reduced. Tawney recommended wider social ownership, in various forms (he was against a high degree of nationalization), and more use of taxation and the welfare state to redistribute incomes and wealth.

He was not original in all this and did not claim to be. But he presented these ideas with a unique force and ability. In contrast to most socialist writers of his generation, he presented them as springing, in his view, directly from the Bible, the Authorized Version of which moulded his style considerably.

Are his books relevant to-day?

Much in *The Acquisitive Society* (1921) is now dated, but his *Equality* was reprinted in 1938 with a new preface, and again in 1951. The preface to the 1951 edition and the new chapter are very interesting reading. Here is Tawney at the age of 71 conscientiously, like the good scholar he was, testing out his ideas of twenty years earlier against the record. The conditions of the working class had greatly improved but he found much still wanting.

And now, in the 'sixties, we can see that this improvement

has come about, broadly, through two causes, neither of which affects Tawney's basic criticisms of capitalist society. The first is the rise of industrial productivity (refer to Section V). The second is the expansion of the economy to the very limits of full-employment (over most of the past fifteen years), providing many opportunities for wives to go out to work. These two developments have brought the masses better houses, washing-machines, cars, holidays abroad, etc. But they have not done a great deal to reduce class barriers or to make for more equality.

Indeed this is but a spread of affluence that has done much good but that probably breeds yet more acquisitiveness. "Futilities," he wrote, "are not more edifying in a million wage earners than when displayed by a handful of monopolists, speculators and urban landlords."

Tawney's main goal

Tawney's goal was not just a rise in the standard of living (consumption)—urgently necessary though that was—but a rise in the *quality* of living. He urged that workers and their unions should have a sense of participation in industry and in society in general. Efforts should be made to get the worker to have a full part in decision-making, and to prepare him for his new responsibilities. Efforts should be made to help him get the fullest, soundest enjoyment from the extra leisure which rising productivity is giving him. In these efforts education, life-long and democratic, should play a major part.

For discussion:

G. K. Chesterton once said that the average man was interested less in the equality of man than in the inequality of race-horses. Is this true, and if so, what implications does it have for Tawney's view of society?

For reading:

Apart from obituary notices (in and after January 1962), no biographical material is yet available apart from *R. H. Tawney—a Portrait by Several Hands*, published privately by the W.E.A. to mark his 80th birthday (1960).

Some autobiographical material, studies of his great friends the Webbs, and a selection of essays that set out concisely most of his main ideas, appear in *The Attack and Other Papers*. (Allen and Unwin. 1953. pp. 193.)

An article in *The Listener* (November 3rd, 1963), "R. H. Tawney", by Maurice Shock, gives an appreciation of his social philosophy.

of mind which both possessed made their life together happy and significantly successful.

For the next ten years, during which six children were born, she moved in a restricted field not only domestically but also in society and in ideas. Nevertheless she kept well up in French and German and read a great deal, if not widely.

Wife of the Governor of New York State

Franklin Roosevelt's deepest interest was always in public service. In 1932 he accepted nomination for the governorship of New York State and was the first Democrat in thirty-two years to win. His wife listened with the greatest interest to what was involved without ever thinking that she had a part to play. Yet so unerring was her common sense that she began to play it immediately. The Governor of New York State must live in its capital. To the faint horror of the New York city set in which she moved, she decided to make a home in Albany, "a dingy place to which politicians with any social dignity commuted from their homes down-state". The move was a good one in more ways than one. "For the first time", she said, "I was going to live on my own. Something within me craved to be an individual." Here was an opportunity for escape for herself from the dominance of a mother-in-law, but for Franklin also from the tyranny of a mother who smothered and suffocated him in affection. In Albany, Eleanor Roosevelt tried to learn about politics, for her husband's sake. She soon became deeply interested and came to see that politics could mean a systematic concern for people who had always lived in slums, for factory girls who had no legal redress from working eighteen hours a day, for farmers reduced by their lack of any capital to no other income than a share of the crop.

Wife of an Under-Secretary in Washington

Under the Presidency of Woodrow Wilson, Franklin Roosevelt became a minor official attached to the American Navy, and in 1913 life began in Washington. Here there was ample opportunity to learn about politics on a world scale and to meet interesting people, but the claims of the family were very pressing. The children were still small and two more were to be born during this period. Moreover, the social demands on the wife of an official were ridiculously overwhelming. Eleanor recalls checking off her list each day from ten to thirty calls.

Mondays, the wives of the Justices of the Supreme Court; Tuesdays, the Members of Congress; Wednesdays, the Cabinet; Thursdays, the wives of Senators; and Fridays, the diplomats. For the most part, it was merely a matter of leaving cards, which made the whole business maddening. With America's entry into the war in 1917 came release from these frustrating conventional obligations and involvement in much more important matters. There was the entertainment of members of foreign missions from many parts of the world, from which Eleanor Roosevelt had by now the capacity to learn so much. Her whole outlook was expanding in width and in depth.

First-hand experience of war

Among all the duties imposed on her, none of which were too menial for her to perform, visits to the wounded now returning to America were what called forth Eleanor Roosevelt's passionate concern and indignation. She paid frequent visits to shell-shocked men in a federal hospital for the insane which, to her horror, she found under-staffed and ill-equipped through lack of funds. Her anxiety for wounded and sick soldiers was great, but it was greater still for patients likely to be in hospital for years or a lifetime.

"This hospital was under the Department of the Interior, so I could hardly wait to reach Secretary Lane to tell him that I thought an investigation was in order and that he had better go over and see for himself."

This determination to see for herself never left Eleanor Roosevelt and it took her ultimately into almost every corner of the world. Before the end of the war in 1918 she was so overworked and torn by compassion that she wondered if she "could live that way another day". It was during this period and immediately after the Armistice that she had her first contact with women's organizations interested in the working conditions of women, and also with the cause of women's suffrage. In very many ways her hold on public life was strengthening and she was freer to take her part in it.

A major challenge

It was at this moment in her life when she had conquered in the struggle for a household of her own—a life of some dignity and independent of the "portentous gentility" of old

Mrs. Roosevelt—that a tragic happening threatened the freedom she had won. Her husband, not then quite forty, was struck down by infantile paralysis and never again could stand without a helping arm and the fixing of iron braces on his legs. Alistair Cooke, in a broadcast talk at the time of Eleanor Roosevelt's death, described vividly the forces that were now arrayed against her:

“Old Mrs. Roosevelt was not a cruel woman, but merely one of those graceful Victorian tyrants who could use a headache to still all the life around them. She seemed to pronounce Eleanor Roosevelt's death-knell when she sighed and allowed that there was no way out for Franklin except a lifetime of invalidism and a permanent retreat to her big house up the Hudson.”

To sense the weight of the forces against Eleanor Roosevelt, you have to realize that she was opposed not only by the will of a dictator, but by the implacable natural force of her husband's affliction. For many months he lay motionless and for a time it was touch and go whether he was to be able to move his upper body. But anyone who imagined that this was the end for either Franklin or his wife had reckoned without Eleanor Roosevelt.

Refusal to yield

In what threatened to be a hopeless yielding to despair in the life of Franklin and Eleanor Roosevelt, it was Eleanor who saw that they must fight the paralysis and it was Franklin who revealed the steel in a personality which until then had been all gentility and easy cheerfulness. Eleanor decided that he must not be treated as an invalid, but live a life of movement and conflict, “a life of thought always on the plane of action; in a word a life of active politics, which is not what any doctor in the world might prescribe for a man with no hope of getting around except in a wheel-chair”. To understand the courage of both man and wife, says Alistair Cooke,

“You must picture a man lying on a bed for two years, coming out in drenching sweats as he concentrated on the Herculean labour of wiggling one big toe; and then you must intrude on the private pathos of his learning to crawl from a door to a chair and to raise himself into it.”

Eleanor now devoted herself entirely to what she determined should be his great career. Many of her old friends dropped out and led more or less social lives. She became

more and more interested in workers, less and less in her old associates. She set herself to learn to do well anything that would stimulate her husband's interest in public service, anything that would enable her to do what he could no longer do for himself. Together they won through.

"First Lady": The White House

Incredible though it may seem, in 1932 Franklin Roosevelt agreed to run for the Presidency of the United States. From the purely personal point of view, Eleanor did not wish to be "First Lady". She knew what traditionally lay before her and that it meant the end of any individual life of her own. She put her own desires aside, however, knowing that it was wrong to keep a man out of public service when that was what he wanted and the thing for which he was so well equipped. Moreover, it was at a period of crisis and of acute economic depression when Franklin Roosevelt offered himself to the American people. Actually, Eleanor Roosevelt was a major incentive in the achievement of "The New Deal".

To be the President's wife in the White House was a task of huge proportions. It was questionable how much of what was involved was necessary. But it was characteristic of Eleanor Roosevelt that she soon realized that the White House had a deep significance for the American people. It was, of course, the house where the people's hospitality was dispensed to the representatives of other countries and it was with a sense of personal ownership that Americans walked through the simple but dignified rooms. Though shaking hands for hours week after week was to Eleanor not an inspiring occupation, on the whole, she thought, perhaps it was worth while. Nevertheless, "at the first few receptions of each season my arms ached, my shoulders ached, my back ached and my knees and feet seemed to belong to someone else". To the end of her life, when terribly weary, she referred to "my White House feet".

However, there was some welcome relief after a time. Fortunately, the President shared his wife's passion for "seeing for herself". This was difficult for him to do and he began to send Eleanor as his ambassador. Moreover, she was beginning to have invitations on her own account to undertake investigations. She was asked by the Quakers to investigate the conditions they were trying to remedy in the coal-mining areas of West Virginia. The President sent her to see how the Indians

were faring and what life was like for fishermen and farmers. She became interested in soil conservation and in forestry, in the building of hospitals, schools and houses—projects both good in themselves and a means of helping to pull the country out of its depression. Particularly important, in view of the terrible conditions prevailing, was a commission given her by the President to visit Puerto Rico. Always in reporting she was realistic and practical, fired by a combination of compassion and common sense.

World War II

Eleanor Roosevelt herself hated war. It was a constant agony to her. Moreover, she had four sons of military age. Nevertheless she did all and more than all that was involved both inside and out of the White House. Important people came and went constantly, among them heads of Royal Houses. An event of real importance to her was her husband's decision that she should accept Queen Elizabeth's invitation to go to Great Britain to see the work the women were doing in the war and to visit American servicemen stationed there. Her account of her visit to Buckingham Palace in war-time makes interesting reading (*Autobiography*, pp. 135-8). She paid one more extensive good-will visit, this time to the Pacific—including Australia and New Zealand. It will be understood that considerable risk attached to all these journeys, but she had been determined to do for the President, so far as she could, what he could not do. He wanted always to see for himself. Hers were the eyes that saw for him. On April 12th, 1945, Franklin Roosevelt died.

On her own

Her grief was deep but with her usual quiet courage she made the necessary adjustments. On one matter she was adamant. She would live simply, and it was to a cottage that she retired.

Eleanor Roosevelt gave herself to many causes, but it was to the work of the United Nations that she gave her highest allegiance. Her hatred of war demanded this. In its service she travelled, literally to almost every corner of the world. She was now seeing for herself, *for herself*. She went twice to Germany immediately after the war. En route for India and Pakistan she visited the Arab countries and Israel. She went to Japan, in-

cluding Hiroshima. She went to Indonesia, to Hong Kong and Bali and Morocco. She visited most European countries, including those behind the Iron Curtain. Frequently she paid a second visit—as to Moscow, where she had discussions with Mr. Khrushchev. These were designed to see for herself what changes had taken place. Everywhere she was the same person—natural, unassuming and frank. In Stuttgart she addressed German women doctors. They were hostile because of her known strong feeling against persecution of Jews. Her reception was cool. But “I had no intention of letting their coldness prevent me from saying certain things I had in my mind”. She won them in the end and concluded by saying: “And now I offer you the hand of friendship and co-operation.”

A member of the U.N. Assembly

In 1945 President Truman asked Eleanor Roosevelt to be a member of the United Nations delegation. She accepted but was diffident, not certain of the approval of the United States Senate. She was correct about this. Her defence of negroes had been too much for some Senators. “During the entire London session of the Assembly, I walked on eggs.” She proved an invaluable member, courageous and conscientious. On one occasion a question arose affecting displaced war refugees in Germany when the Armistice was signed. A great number of them were still living in temporary camps because they did not want to return to live under the Communist rule of their own countries. There were also the pitiful Jewish survivors of the German death camps. The United States delegation was against forcing their return. Because the issue was one that belonged to a Committee of which Eleanor Roosevelt was Chairman, it was impossible to avoid asking her to speak in the Assembly for America. Reluctantly and lamely John Foster Dulles did so. The Russians were in strong opposition but Mrs. Roosevelt’s speech was magnificent and won the day.

At the close, Mr. Dulles approached her.

“Mrs. Roosevelt,” he said, “we must tell you that we did all we could to keep you off the United Nations delegation. We begged the President not to nominate you. We must acknowledge now that we have worked with you gladly and found you good to work with. And we will be happy to do so again.”

And so it was to the end. Alistair Cooke summed it up very well.

"For herself, she waged with little enthusiasm a lifetime battle with ridicule. But according to her simple—and very demanding—standards she did good as she saw it. She did it so tirelessly, and on such a vast scale, and with increasing shrewdness and knowledge. She did it with tireless patience, and with the same simplicity towards the frightened and the mighty, so that in the end her enemies skulked off into obscurity. They were astounded every year that the American people had come to take her proper measure and, looking over all the living women of the world, picked her as 'First Lady of the World'."

For discussion:

What was it in Eleanor Roosevelt that made the American people pick her as "First Lady of the World"?

A DATED SCHEME OF STUDY

The following dated scheme, on a weekly plan, is suggested in response to the wish of some members of the Union; but Schools are free to make their own selection of subjects and to follow their own order.

IT'S GOOD TO BE YOUNG?

- Jan. 5 (a) SERVICES PROVIDED FOR THE YOUNG
 „ 12 (b) CHOICE AND CHALLENGE

SEX AND SOCIETY

- Jan. 19 (a) WHAT ARE THE FACTS?
 „ 26 (b) WHAT ARE WE TO DO?

THE LAW TO-DAY

- Feb. 2 (a) THE LAW AND THE PUBLIC
 „ 9 (b) THE POLICE
 „ 16 (c) CAPITAL PUNISHMENT
 „ 23 (FREE DATE)

- Mar. 1 THREE EUROPEAN COMPOSERS
 „ 8 (FREE DATE)

BACKGROUND TO THE 'SIXTIES: THE GREAT WAR (1914-18)

- Mar. 15 (a) THE WAR AND ITS POLITICAL AFTERMATH
 „ 22 (b) SOCIAL, ECONOMIC AND MORAL CONSEQUENCES
 „ 29 (EASTER) THE CHRIST OF ST. JOHN'S GOSPEL (1)

- Apr. 5 ELEANOR ROOSEVELT
 „ 12 (FREE DATE)

SHAKESPEARE (b. 1564)

- Apr. 19 (a) THE MAN AND HIS AGE
 „ 26 (b) THE THEATRE IN SHAKESPEARE'S TIME
 May 3 (c) "THE TEMPEST"
 „ 10 (FREE DATE)
 „ 17 (WHITSUN) THE CHRIST OF ST. JOHN'S GOSPEL (2)

LIVING CONDITIONS NOW

- May 24 (a) HOMES
 „ 31 (b) SHOPPING
 June 7 (c) NOISE
 „ 14 (FREE DATE)

THE MORALS OF MONEY

- June 21 (a) THE WAGE PACKET
" 28 (b) THE SEARCH FOR STABILITY
JULY 5 (c) SHARING THE PRODUCT: BY WHAT STANDARDS?
" 12 (FREE DATE)

THE INTEREST IN ARCHAEOLOGY

- July 19 (a) THE SUTTON HOO SHIP BURIAL
" 26 (b) SOME MODERN TECHNIQUES
Aug. 2 (FREE DATE)

SHAKESPEARE'S SONNETS

- Aug. 9
" 16 (FREE DATE)

REBUILDING A COMMUNITY

- Aug. 23
" 30 (FREE DATE)

CERAMICS: an ancient craft revived

THE IMPACT OF SCIENCE

- Sept. 13 (a) SOME MARVELS OF SCIENCE
" 20 (b) CYBERNETICS
" 27 (c) THE IMPACT OF RELIGION

THEATRE IN THE 'SIXTIES

- Oct. 4 (a) GOING TO THE THEATRE
" 11 (b) "ROOTS" (ARNOLD WESKER)
" 18 (FREE DATE)

SWEDEN

- Oct. 25 (a) THE LAND AND ITS INDUSTRIES
Nov. 1 (b) THE PEOPLE
" 8 (c) A WELFARE SOCIETY
" 15 (FREE DATE)

VOLUNTARY MOVEMENTS

- Nov. 22 (a) VOLUNTARY SERVICE IN THE WELFARE STATE
" 29 (b) THE VOLUNTARY PRINCIPLE IN ADULT EDUCATION

R. H. TAWNEY

- Dec. 6
" 13 (FREE DATE)

THE COVENTRY TAPESTRY

- Dec. 20
" 27 (FREE DATE)

SUGGESTED READINGS AND HYMNS

In conjunction with the foregoing dated scheme

IT'S GOOD TO BE YOUNG?

- Jan. 5 Reading: Proverbs 4, 1-13
Hymns: 3, 62, 13
" 12 Reading: Isaiah 61, 1-3
Hymns: 202, 227, 250

SEX AND SOCIETY

- Jan. 19 Reading: John 8, 1-11
Hymn: 367
" 26 Reading: I Corinthians 13
Hymn: 76

THE LAW TO-DAY

- Feb. 2 Reading: Psalm 19, 7-14
Hymns: 199, 216, 166
" 9 Reading: Romans 13
Hymns: 13, 10, 55
" 16 Readings: Matthew 5, 38-48;
Merchant of Venice 4, i, 184-202
Hymns: 29, 41, 150
" 23 (Free date)

THREE EUROPEAN COMPOSERS

- Mar. 1 Readings (respectively): Joel 2, 21-27; Philippians 4, 4-9;
Job 21, 7-15
Hymns: 320 (2nd tune), 258, 161
" 8 (Free date)

BACKGROUND TO THE 'SIXTIES: THE GREAT WAR (1914-18)

- Mar. 15 Reading: Isaiah 2, 2-5; 52, 7-8
Hymns: 20, 236, 201
" 22 Reading: II Peter 2, 1-6, 20-21
Hymns: 27, 2, 412

BIBLE STUDY

The Christ of St. John's Gospel (1)

- Mar. 29 (*Easter*)
Reading: Isaiah 55, 1-3
Hymns: 343, 414

ELEANOR ROOSEVELT

- April 5 Reading: Luke 10, 25-37
Hymns: 228, 203
" 12 (Free date)

SHAKESPEARE (b. 1564)

- April 19 Reading: Psalm 8
Hymns: 62, 129, 336
" 26 Readings: *As You Like It*: 2, 7, 139-66
Hamlet 3, 2, 1-50
Hymns: 128, 48
May 3 Reading: Romans 8, 12-24 (*New English Bible*)
Hymns: 413, 341
" 10 (Free date)

BIBLE STUDY

The Christ of St. John's Gospel (2)

- May 17 (*Whitsun*)
Reading: Ezekiel 34, 1-24
Hymns: 330, 360

LIVING CONDITIONS NOW

- May 24 Reading: I John 4, 16(b)-21
Hymns: 327, 250
" 31 Reading: Luke 12, 31-34
Hymn: 360
June 7 Reading: I Kings 19, 11-13
Hymns: 132, 363
" 14 (Free date)

THE MORALS OF MONEY

- June 21 Reading: Luke 12, 13-21
Hymn: 44
" 28 Reading: Luke 12, 22-31
Hymn: 62
July 5 Reading: Matthew 20, 1-14
Hymn: 35
" 12 (Free date)

THE INTEREST IN ARCHAEOLOGY

- July 19 Reading: Psalm 103, 13-18
Hymns: 147, 126, 247
" 26 Reading: John 1, 1-5
Hymns: 53, 363, 168
Aug. 2 (Free date)

SHAKESPEARE (b. 1564)

- Aug. 9 Reading: Psalm 139, 1-17
Hymns: 226, 232, 336
„ 16 (Free date)

BIBLE STUDY

Rebuilding a Community

- Aug. 23 Reading: See the Notes
Hymns: 44, 407, 159
„ 30 (Free date)

CERAMICS: An ancient craft revived

- Sept. 6 Readings: Jeremiah 18, 1-6; Romans 9, 20-24
Hymns: 40, 348, 399

THE IMPACT OF SCIENCE

- Sept. 13 Reading: Psalm 148
Hymns: 381, 390
„ 20 Reading: Psalm 119, 57-64
Hymns: 205, 141
„ 27 Reading: Isaiah 40, 12-15, 25-31
Hymn: 384

THEATRE IN THE 'SIXTIES

- Oct. 4 Reading: Matthew 17, 1-9
Hymns: 399, 4
„ 11 Reading: Exekiel 37, 1-14
Hymns: 150, 254
„ 18 (Free date)

SWEDEN

- Oct. 25 Reading: Deuteronomy 32, 7-14
Hymns: 24, 399, 27
Nov. 1 Reading: Luke 6, 1-12
Hymns: 409, 26, 43, 203
„ 8 Reading: James 1
Hymns: 205, 28, 165
„ 15 (Free date)

VOLUNTARY MOVEMENTS

- Nov. 22 Reading: Isaiah 43, 1-12
Hymns: 228, 59
„ 29 Reading: I Kings 3, 5-14
Hymns: 254, 56

R. H. TAWNEY

- Dec. 6 Reading: Hebrews 11, 32-40
Hymn: 29
„ 13 (Free date)

THE COVENTRY TAPESTRY

- Dec. 20 Reading: Revelation 4, 2-4, 6-7; 12, 7-9
Hymns: 383, 49
„ 27 (Free date)

What Adult Schools DO:

A STATEMENT

Adult Schools exist that their members may *learn together*, not on a formal basis of lecturer and students, but as groups of friends endeavouring to discover and practise a way of life through the search for knowledge and the deeper appreciation of all things lovely and of good report. The use of the annual Study Handbook for this purpose enables a wide variety of subjects to be considered in Adult Schools under the guidance of a carefully prepared scheme of studies. Their range includes Bible study, religion, art, literature, music, drama, science, social questions, international affairs and biographies.

In addition to the study of social problems, much direct *social work* is often undertaken—help to the blind, infirm or aged; hospital visitation; youth work; assistance to prisoners, displaced persons and refugees. In some cases sports clubs are arranged; and most Schools have a good number of *social occasions*.

Adult Schools meet in *a variety of places*: their own premises, hired halls, or rooms in the homes of members. Naturally, the character and extent of the work they do is in some degree shaped by the available accommodation.

Adult Schools, while welcoming freedom of thought, seek to cultivate *a religious spirit* in their approach to life. Many Adult Schools conduct their studies within the framework of devotional exercises: Bible readings, prayer, and hymns from the Adult School compilation—the Fellowship Hymn Book.

Adult Schools are grouped together for greater effectiveness into Sub-Unions and County Unions, while the National Adult School Union gives coherence to the whole. These *larger groupings* facilitate the organization of Summer Schools, Lecture Schools, Arts and Crafts, Music, Choral and Dramatic Festivals; they also arrange visits abroad and the reception of visitors from other lands.

THE CONSTITUTION OF THE NATIONAL ADULT SCHOOL UNION

as last revised at Meetings of the National Council, October 1961

1.—The name shall be "THE NATIONAL ADULT SCHOOL UNION".

2.—The objects of the Union shall be to advance the Adult School Movement as a whole and to form through its Council an executive body for the purpose of dealing with questions affecting the whole Movement. To this end (a) it shall federate Adult School Unions, and (b) it may affiliate individual Adult Schools which are in areas where for the time being there is no County Union, but only for so long as that situation obtains. Such directly affiliated Schools are herein referred to as Affiliated Schools. The National Adult School Union is not empowered to exercise any constitutional control over the Federated Unions.

3.—The business and affairs of the Union shall be managed by a Council consisting of:

- (a) President, President-Elect, and Past-President of the Union.
- (b) Chairman, not more than six Vice-Chairmen, Treasurer, and Honorary Secretary of the Council.
- (c) Conveners of Standing Committees of the Council.
- (d) Delegates from Federated Unions.
- (e) Delegates from Affiliated Schools.
- (f) One of the Adult School Trustees of the Fellowship Hymn Book.
- (g) *Two representatives of the Friends' Education Council.
- (h) Ten co-opted members.

The President of the Union shall be President-Elect during one year preceding and Past-President during one year succeeding his or her term of office as President.

The before-mentioned officers of the Union and of the Council shall be elected annually by the Council, after nomination either by the Council or by a Committee appointed for that purpose by the Council. The Council or its Committee shall have power to nominate persons who are not delegates of Federated Unions or of Affiliated Schools.

Each Federated Union shall be entitled to send to the Council: (a) its Secretary; (b) one delegate for each 100 members (or part of 100) up to a total of 300; and (c) one additional delegate for every additional 500 members (or part of 500).

Each Federated Union shall be entitled, in addition to the above representation, to send to the Council one of its Young People, under 30 years of age, actively engaged in the work of the Movement.

Any Affiliated School shall so long as it is the only Affiliated School in the county where it is situated be entitled to send one delegate to the Council. So long as there are two or more Affiliated Schools in the same County they shall be entitled to send one delegate to the Council to represent all such Affiliated Schools, such delegate to be agreed upon by the Affiliated Schools concerned. In areas not covered by existing County Unions the geographical county boundaries shall be followed unless the Council shall decide otherwise.

The before-mentioned co-opted members shall be elected at a meeting of the Council other than the Annual Meeting after nominations shall have been made by the County Unions and the Executive and Finance Committee.

Delegates shall be appointed for one year's service from the date of the Annual Meeting of the Council in each year, and the membership figures shall be taken as at the preceding September 30th. In the event of any delegate (other than the Union Secretary) being unable to attend a meeting of the Council, the Union, or the Affiliated School or Schools as the case may be, represented may send a substitute.

The Chairman and Honorary Secretary may invite persons who are not members of the Council to be present at any of its meetings.

4.—Any Union seeking federation or any individual School seeking direct affiliation with the National Union shall do so by means of a written application, which must be accompanied by a written report by the Honorary Secretary of the National Council on presentation to the Council. It is to be understood that Affiliated Schools as well as Schools composing the Federated Unions shall maintain as fundamental principles: (a) the free and reverent study of the Bible; (b) unsectarian, non-partisan and democratic methods of working.

The Council may at its discretion admit on application representatives of other associations or bodies whose fundamental principles approximate to this rule.

The Council may make provision for the admission of personal members of the National Union, but such personal members shall have no right to representation on the Council.

* These two representatives are included in the Council of the Union in order to maintain the historic connection of the Society of Friends with the Adult School Movement, the Friends' First-Day School Association being now amalgamated with the said Friends' Education Council.

5.—The Council shall meet at least twice in each year. A special meeting of the Council may be convened by the Executive and Finance Committee.

6.—The Council shall appoint an Executive and Finance Committee which shall meet at least twice a year. It shall also appoint such Standing and other Committees as from time to time it may deem desirable.

7.—The Executive and Finance Committee shall consist of (a) the President, President-Elect, and Past-President of the Union; (b) the Chairman, Treasurer and Honorary Secretary of the Council; (c) a Convener of each Standing Committee; and (d) twelve elected by the Council from amongst its members, in such proportion of men and women as may be determined by the Council. The Executive shall have power to co-opt to its membership not more than two members of the Council.

Each Federated Union and each member of the Council may nominate members of the Council for election to the Executive and Finance Committee up to the full number of the elective part of the Committee.

8.—The Executive and Finance Committee shall appoint an Emergency Sub-Committee to deal with urgent matters.

9.—The President of the Union and the Chairman, Treasurer, and Honorary Secretary of the Council shall be *ex-officio* members of all Committees of the Council.

10.—The financial year of the Union shall end on the October 31st, or at such other date as may from time to time be fixed by the Council.

11.—The following Standing Committees, and such other Standing Committees as may from time to time be decided upon by the Council, shall be appointed:—Study Handbook; International; Education and Extension. Unless otherwise directed by the Council, the Study Handbook Committee shall consist of not more than eight members of the Council and not more than seven co-opted members. The International Committee shall consist of not more than eight members of the Council and not more than three co-opted members. The Education and Extension Committee shall consist of not more than fifteen members of the Council and not more than three co-opted members. The fifteen elected members shall comprise proper proportions of men and women and shall include at least two young people under 30 years of age. This Committee may from time to time set up Sub-Committees to deal with specific matters, and the young people of the Committee shall serve on any Sub-Committee set up to deal with young people's work.

In addition to the elected members, each Standing Committee shall include the Convener of the Committee (who may or may not be a member of the Council) and the *ex-officio* members. The Executive and each Standing Committee shall have power to fill vacancies as they occur.

12.—No alteration in these Rules shall be made by the Council until it has been reported on by a Committee appointed for that purpose, and upon such report being made the Council may adopt the alteration with or without amendment. One month's notice of any proposed alteration shall be given in writing to the Honorary Secretary by a member of the Council or by a Minute of a Federated Union.

STANDING ORDERS

1.—A draft copy of the preliminary agenda of each Council Meeting shall be sent to each member and to the Secretary of each Federated Union at least twenty-eight days before such meeting.

2.—Questions for discussion must be introduced by a member of the Council, or by a Minute from a Federated Union. Written notice of any such question should reach the Secretary thirty clear days before the meeting of the Council.

3.—It is recommended that the service on the Council of delegates (other than Union Secretaries) should be for a period of three years.

4.—The functions of the Executive and Finance Committee shall include supervision of all Finance; of the office and staff; and, unless otherwise directed by the Council, of ONE AND ALL and other publications; and of such other matters as are not specifically referred to other Committees.

5.—Each Federated Union shall be requested to furnish to the Office of the Council its nominations for the co-opted members of the National Council not later than August 31st in each year and the names of its delegates to the National Council not later than December 31st in each year. The Council shall set up a Nomination Committee who, from the names of delegates so received and the co-opted members of the Council already elected, shall submit to the Council at its Annual Meeting names for election to the Standing Committees. At an early period of the Annual Meeting of the Council, members of the Council shall be entitled to submit further names from amongst its members. Unless otherwise determined by the Council, the vote shall be taken by ballot at a later sitting.

6.—Conveners of the Standing Committees shall be appointed by the Council, and the Education and Extension Committee shall itself appoint one of its members (of the opposite sex to that of the Convener) to collaborate with, and when necessary to deputise for, the Convener. Such member shall be known as the Deputy-Convener of the Committee. Each Standing Committee shall be helped in its work by such member or members of the Staff as may be arranged in consultation between the Convener, the Honorary Secretary and the Staff.

7.—The travelling expenses of members attending Committee meetings shall be paid on application from National Council funds. Travelling expenses incurred in attending meetings of the Council cannot be similarly paid, unless otherwise directed by the Council.

8.—A representative of "Fircroft" shall be invited to attend National Council meetings as a visitor.

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